

Marrion Jensen
1901
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SEVENTY-SECOND

SEMI-ANNUAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, October 4th,
5th and 6th, 1901;

AND A

SPECIAL CONFERENCE,

Held November 10th, 1901, with Full Reports
of the Discourses;

ALSO AN ACCOUNT OF THE FUNERAL OF
THE LATE PRESIDENT LORENZO SNOW.

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The seventy-second semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., October 4, 1901. President Snow being absent, on account of sickness, President Joseph F. Smith presided.

There were present, of the general authorities: of the First Presidency, Joseph F. Smith; (President Snow was absent on account of sickness.) Of the quorum of the Twelve Apostles, there were: Brigham Young, John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies: Seymour B. Young, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric: William B. Preston, Robert T. Burton and John R. Winder.

The choir and congregation sang the hymn which begins:

Come, let us anew our journey pursue.

The opening prayer was offered by Elder Seymour B. Young.

Singing by the choir and congregation:

"Redæmer of Israel,
Our only delight,
On whom for a blessing we call."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Evils to be corrected—Desecration of the Sabbath
—Use of profane and other improper language
—Tobacco and strong drink habit—Disregard
of the Priesthood—In relation to colonization.

My beloved brethren and sisters, we greet you this morning, at the opening of this Seventy-second Semi-Annual

Conference, with a hearty welcome. We are glad to see so many present, and we sincerely hope that we all may have a season of rejoicing and of awakening and strengthening of our faith and good determinations.

I regret to have to say that President Snow is suffering with a severe cold, and on account of the inclement weather this morning he deems it prudent not to venture out; but when the weather is more pleasant—possibly this afternoon—we will all rejoice to see him present with us. There is nothing serious the matter with him so far as we know; but we all desire that he shall be careful of himself, to preserve his life as long as it is possible and pleasing in the sight of the Lord for him to remain with us.

There are many subjects of importance which may be dwelt upon during our conference, and we hope that the Spirit of the Lord will lead the Apostles and others who may speak to us, that they may speak words that shall be meat in due season, and that we may all receive such instruction, encouragement, counsel and admonition as will be proper and necessary.

We notice that there are some evils which seem to be increasing somewhat in the land, and we desire to make an effort, as far as it lies in our power with the assistance of the Lord, against the existence and the increase of evils among the Latter-day Saints. One of these evils is a growing tendency, especially on the part of our youth, to pay but little attention to, if not to ignore, the observance of the Sabbath day. The Sabbath is a day of rest and of worship, designated and set apart by special commandment of the Lord to

the Church of Jesus Christ of Latter-day Saints, and we should honor and keep it holy. We should also teach our children this principle.

Another evil we hear of too frequently is the tendency, not only among the youth of Zion, but also among those of more mature years, to use the name of the Lord in vain and to indulge in profane expressions and epithets that are contrary to the law of God, and that are wholly inconsistent and incompatible with the profession of members of the Church of Jesus Christ of Latter-day Saints. Behold, the Lord's name is holy, and God will not hold him guiltless who taketh His name in vain. We should stamp out profanity and vulgarity, and everything of that character that exists among us; for all such things are incompatible with the Gospel and inconsistent in the people of God.

The use of tobacco in its various forms and of strong drink to some extent is also to be lamented and deplored, especially among the youth, and this evil should be stamped out.

The people of God should set their faces like flint against these practices, and they should see to it that their children are taught better, and that a better example is set before them by the parents, in order that the children may grow up without sin in these things.

There is also a tendency among the youth, and, I am sorry to say, among some of the older ones, to show but little regard for the sacredness of the Holy Priesthood. What I mean by the Holy Priesthood is that authority which God has delegated to man, by which he may speak the will of God as though the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of men, spoken in the exercise of that power, become the word of the Lord, the law of God unto the people, scripture, and divine commands. It is therefore not good that the Latter-day Saints and the children of the Latter-day Saints should treat lightly this sacred prin-

ciple of authority which has been revealed from the heavens in the dispensation in which we live. It is the authority by which the Lord Almighty governs His people, and by which, in time to come, He will govern the nations of the world. It is sacred, and it must be held sacred by the people. It should be honored and respected by them, in whomsoever it is held, and upon whomsoever responsibility is placed in the Church. The young men and young women and the people generally should honor this principle and recognize it as something that is sacred, and that cannot be trifled with nor spoken lightly of, with impunity. Disregard of this authority leads to darkness and to apostasy, and severance from all the rights and privileges of the house of God; for it is by virtue of this authority that the ordinances of the Gospel are performed throughout the world and in every sacred place, and without it they cannot be performed. Those also who hold this authority should honor it in themselves. They should live so as to be worthy of the authority vested in them, and worthy of the gifts that have been bestowed upon them.

Again, we do not desire to encourage the scattering of our people to distant places, separating and drawing themselves apart from the Saints and from the organizations of the Church. We notice a tendency on the part of some, who are restless and discontented, to sell out their homes to anybody who will purchase them and to move off into California or into some distant country, where they will perhaps buy a ranch or locate upon public lands, and thus cut themselves off from all the benefits of the organizations of the Church—from the Sabbath meetings, the Sunday schools, the quorum meetings, the Improvement associations, the Primary associations, etc. When people become dissatisfied with their homes and desire to move, we would suggest that they counsel and advise with some of the authorities of the Church. Let the leading brethren help the young people who are seeking new homes, and direct their course so that they may be located as much as pos-

sible in wards or branches where they can enjoy the benefits and blessings of the Gospel, and that their children may not grow up aliens thereto and be estranged from the cause of Zion. We are in a position where we can see beyond, in some respects, and are able to advise and counsel our brethren for their best good. We do not want the feeling to prevail among our people that every man is independent and free to move and go when and where he pleases, without consultation, because that would be calculated to disintegrate, to pull asunder, to destroy membership, and to scatter abroad. The Gospel that we have received teaches gathering. This is a gathering dispensation, and we are not here to scatter abroad, only so far as God may direct through His servants. When the Lord moves upon us to found a colony or to establish a settlement in some distant place, then it will be right for such of the people as can do so to gather there, under the counsel and direction of the Priesthood, and form settlements or colonies, strictly in accordance with the plan revealed in this dispensation for the establishment of Zion and for the spread of this work in the land. We do not design to make any general call upon the people to move here or there, or to break up their communities; but rather that they should concentrate together and strengthen one another's hands, that we may become strong in the land. As we pull asunder and scatter abroad we weaken ourselves, we destroy our influence, and we become like the rest of the world. This will not do. It is contrary to the principle of gathering that the Lord has revealed through His servant Joseph, the Prophet. Yet I see clearly manifest the hand of God in the formation of our colonies to the south and to the north, in the east and in the west. Wherever this colonization has been directed and counseled by the authority of the Holy Priesthood, it has been strictly in accordance with the mind and will of the Lord and in fulfillment of the predictions of the Prophets. If we emigrate to some distant part of the country we should do so with proper discipline, un-

der direction, with concert of action, and with a perfect understanding among ourselves—not every man become a law unto himself.

Brethren and sisters, I do not desire to prolong my remarks, but these are a few matters that may be dwelt upon by the brethren of the Priesthood during the conference, if they are led by the Spirit of the Lord to do so. These, together with the continuance of faithfulness in observing the Word of Wisdom, in obeying the law of tithing, the law of chastity, promoting purity of life, and every other good thing that pertains to our progress, development and permanency in the land, are subjects that are worthy to be dwelt upon by those who hold the authority of the Priesthood and are called upon to speak to the people who come to attend this conference. God bless the speakers, and all the people; and let peace abide in your souls, and the Spirit of God accompany you in all the labors of your lives, is my prayer, in the name of Jesus. Amen.

ELDER REED SMOOT.

The future of Zion—The spirits of good and evil—Importance of implicit obedience—Results of conforming to the law of tithing—The principles and conditions of the world.

I am truly thankful for the privilege of speaking here this morning to so many Latter-day Saints, convened in this semi-annual conference of the Church; and while I realize my weakness I also realize that I can claim the blessings of our Heavenly Father, through the divine Spirit that may be present at this conference. I ask that you invoke the blessings of our Father upon me for the few moments that I stand before you; also that the same blessing may be given to all the speakers during this conference. I ask, too, that you offer a silent prayer to our Father this morning in behalf of our beloved President, who is ill, that he may be blessed and restored, and that he may have the strength to come here and speak to the people.

I have been thinking this morning what subject to speak upon that would be of benefit to the people who have gathered here to receive the word of the Lord. What subject could I touch

upon that would make us better Latter-day Saints, better fathers and mothers, and better citizens of this great government? My mind reverted to a revelation that was given to the Prophet Joseph Smith, as found in section 64 of the Book of Doctrine and Covenants, a portion of which I will read:

"Behold, the Lord requireth the heart and a willing mind; and the willing and the obedient shall eat the good of the land of Zion in these last days;

"And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land:

"For, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

"Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations;

"For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion;

"And liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known.

"And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead;

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her,

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her terrible ones. The Lord hath spoken it. Amen."

We learn from the "Pearl of Great Price" that when the subject was discussed in the Heavens of forming this earth, there was even then light and darkness, good and evil, obedience and disobedience, a willing heart and a selfish nature. These conditions and principles are in the hearts of the people of the world today. The mission that was given to Jesus Christ, to come upon the earth, was given on account of His obedience to the will and plan laid down by our Father. On the other hand, Satan desired to become a law unto himself, and whatever sacrifice he made, he wished it to be credited unto himself, and not unto the Father. Lucifer desired to introduce a plan contrary to the will of the Father, and

then wanted His honor and said, "I will save every soul of man, wherefore give me thine honor." He wanted to go contrary to the will of his Father, and sought to deprive man of his free agency, and thus make him a mere machine. The offer of Jesus to act as mediator and redeemer, according to the plan decided upon in the council of the Gods, was accepted, and the plans and services of Lucifer were rejected. In his anger Lucifer rebelled against God and Jesus, using the very agency of which he had just attempted to rob all of God's children. When this earth was formed and our first parents had children that same spirit of obedience and disobedience, of good and evil, of a willing heart and a selfish nature, was manifested in their sons Abel and Cain. In reading the history of God's people in all dispensations I can see that that great law of obedience to the requirements of the Father has been one of the foundation stones of the Church. It always will be so. One of the greatest examples of obedience for us to study is that of father Abraham. The Lord had promised him that through him and his seed all the earth should be blessed, and yet He desired to know if Abraham was willing to give Him his heart, and be true to him even unto death and fulfill all His commandments, even if it looked to be an utter impossibility for him to carry out the command and at the same time receive the promise of the Lord. The Lord told him that he was to offer up his only son Isaac as a sacrifice. Did he hesitate, or stop to enquire of the Lord how He could fulfill the promise made him if Isaac were sacrificed? Not so. Abraham, in his obedience to the Father, prepared the sticks, placed them upon the back of the boy, started for the hill Moriah to carry out the command of God; and while upon the way the boy said unto his Father, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham replied, "My son, God will provide Himself a lamb for a burnt offering." They built the altar, and Isaac was placed upon it; and as Abraham drew forth his hand to execute the command of God,

the angel of the Lord stayed him. Then his answer to his son was verified, for God provided a ram for the offering. In this Abraham proved to God that his heart was right before Him, and he was willing to do whatever was required of him.

All blessings that are promised by the Master are predicated upon obedience to the laws. It is right that it should be so; it is nothing but what an honest soul should expect. If we live to the principle of charity, we can expect the benefits that are derived from so living. If we live to the law of consecration, we can claim of the Lord the blessings attached to this great principle. If we live to the law of tithing, we have a right to claim the blessings that were promised through Malachi to those who would observe it. I do not feel that it is necessary to speak long upon the subject of tithing, and perhaps some who do not practice the same may hope that we will not mention it; but the man or the woman who practices this principle never gets tired of hearing testimonies of the Elders in regard to this law. In passing I want to leave my testimony that God has given us the law of tithing, and He blesses the person that lives strictly in accordance with it. The blessings of the Lord are upon those who pay their tithing, no matter what the amount may be. I testify to you that people who live to this law have more comfort and peace in their homes, are more contented in their souls, have more faith that the Lord will answer their prayers, have more pleasure in fulfilling the requirements of the Church, and more confidence in the promises of God, than those who do not live this law. It is but natural that this should be so. I thank the Lord that my parents believed in the law of tithing. I thank the Lord that the first means which God ever placed into my hands, I had a mother who watched over me so carefully that she taught and guided me to pay my tithing on the same. I received this principle from my parents not only by precept, but by example as well, for they lived the law, because they had implicit faith in the God they worshiped.

We hear the Apostles, the Patriarchs, the High Priests, the Seventies and Elders pray time and time again for the Lord to hasten the day for the redemption of Zion, when we can build a temple to the Most High God in that land, from whence the law of the Lord shall go forth, and where we shall be privileged to live according to the revealed will of God in very deed. I want to promise the people here that that day never will come until we have at least learned to keep the lesser law, of tithing; and I believe that before Jackson county shall be given to us as a Zion, those at least who shall be called to establish the same will have to learn obedience to that great principle which was revealed through the Prophet Joseph Smith; also the principle of consecration. Are we doing anything, my brethren and sisters, to fit us to fulfill these prayers which are offered to God? Are we qualifying ourselves, that when the time comes for it we will be prepared to go and obey that command? The law of consecration was revealed to, this Church, but in its practice the people were found wanting, and God in His mercy had compassion on us when He saw we could not live it, and revealed the law of tithing to take its place temporarily. I hope to live to see the day when the law of consecration will be the law of this Church, and when men who hold the Priesthood will think more of the principle, and enter into it when called by the mounthpiece of God, than they do of all their earthly possessions. We have got to improve. President Joseph P. Smith this morning called our attention to the fact that some of the people are using tobacco, profaning the name of the Lord, and showing disrespect to the Priesthood of God, as well as other evils that are creeping in among us. Cannot you see, my brethren and sisters, that so long as these evils exist to any great extent among the members of our Church it will be impossible to keep the higher law of the Lord? My prayer always is, "O Father, fit and prepare me and Thy people to live not only the law of tithes and offerings, but the law of consecra-

tion, also when it shall come. May the selfishness that is in my nature be removed, so that when this great law shall come I will be prepared to say, Thy will, O God, not mine, be done." The Lord has not left us without an example of this great law. In the early history of this world Enoch and his people became perfect by living the law of consecration and sanctification. They were willing to give their hearts to God, and through obedience to Him fulfilled that law. We are told that the people were so perfect that the city of Enoch was taken from this earth. I know as well as I know that I live, that this great principle which God has revealed is the only one whereby the poor of this earth can be redeemed as a whole from their present condition. If you will take the Doctrine and Covenants and read carefully the revelations that were given to the Prophet Joseph Smith, you will notice that one of the great principles taught in them is the redemption of the poor and the bringing of mankind on an equality, temporally and spiritually. There are millions of people today groaning under oppression and tyranny, many of them unjustly, through the lack of a proper distribution of the blessings of God. He has not been unkind to his children. We see on all sides an abundance, plenty for all, but the world has lost sight of the teachings of the Master.

This condition has excited the best thought of philosophers. Many philanthropic men have tried, through very liberal donations, to establish plans for the temporal betterment of the class of people in whom they were interested; but it was simply like throwing a stone in the brook—you see the ripple for a few moments, and then all is gone. No man-made laws will ever accomplish the object sought. God has revealed this great law of consecration and sanctification to us, that there may be no poor among us; for under it every man and woman will have a stewardship and be provided for. I never expect to see the day when we shall all have just the same—the same number of horses and carriages, or the same kind of a house; but I do expect to see the time

come when this great law will equalize those who believe and practice it, until there shall be as near a perfect people upon this earth as it is possible to make us with our selfish natures. If ever this law becomes universal I look for a reign of peace upon the earth. If this law had been lived up to by this people in the beginning, I think the redemption of Zion would have been accomplished by this time, or at least a great deal nearer than it is today. When this law is an accomplished fact in the world, the means spent by nations today in wars will not have to be employed that way, and then the time will be at hand when the swords shall be turned into plowshares and spears into pruning-hooks.

I trust that the Spirit of the Lord will be with the people, so that they will know that by obedience to the commandments of the Lord the blessings He has promised will come to them, and that they will have faith, even as our father Abraham had faith, and also the Apostles and Prophets of old. We have the examples of our fathers and mothers, the example of the Prophet Joseph, and those who have presided over this Church from his time to the present, and we should try to follow in their footsteps. I know that there are many people in this Church who today are willing to sacrifice even their lives for the Gospel's sake. There are many who have such implicit faith and confidence in God that if they were required to sacrifice all they had upon earth, and life itself, they would willingly do it. They have the faith that Father Abraham had. I hope that the people as a whole will listen to the pleadings that have been made by the Prophet of the Lord, and at least live to the law of tithing, that by doing so we may learn to place ourselves in a position to accept the higher law when it is given again. I believe that the "Mormon" people, as a whole, look after their poor better than any other people upon the earth; and yet we are far from living to the requirements that are made of us as a people. But I also want to say that there are many Latter-day Saints, and they are numbered by the thousands,

who are living strictly to the law and paying an honest tithing unto the Lord.

I thought of the song that is recorded in the 84th section of the Doctrine and Covenants, and I felt that when we as a people are willing, and not only willing but anxious, to live the law of consecration, this new song will be a good thing for every soul to sing. It says:

"The Lord hath brought again Zion.
The Lord hath redeemed His people,
Israel.

According to the election of grace,
Which was brought to pass by the
faith
And covenant of their fathers.

The Lord hath redeemed His people,
And Satan is bound, and time is no
longer

The Lord hath gathered all things in
one;

The Lord hath brought down Zion from
above,

The Lord hath brought up Zion from
beneath.

The earth hath travailed and brought
forth her strength;

And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of
her God;

For He stands in the midst of His
people.

Glory, and honor, and power, and
might,

Be ascribed to our God; for He is full
of mercy,

Justice, grace and truth, and peace,
For ever and ever. Amen."

ELDER RUDGER CLAWSON.

A marvelous work of the Lord—Its wonderful growth—Greatness of the responsibility resting upon the Saints.

My brethren and sisters, it is very impressive to look down upon this vast congregation of people, and I realize that if my voice shall be heard by you it will be necessary for me to speak straight ahead, without turning to the right or to the left, because of the immensity of this Tabernacle. We have present with us this morning authorities of the Church and Saints from all parts of Zion—from Canada, from Mexico, from the adjoining states and territories, and from some of the missions. We have come together to wait upon the Lord, to receive a blessing at His hands, and to see what He has in store

for us. I believe that the Lord will meet with us during the conference. I believe that His Spirit will be upon the Presidency of the Church, and upon the Elders who may be called upon to speak from this stand. I believe that we shall be fed upon the bread of life and I greatly rejoice in this belief.

I have wondered sometimes, while traveling in the midst of this people, whether we really understand what the Lord is doing, whether we comprehend His great purposes, and can recognize His hand. I am sure of one thing—that there are many who are numbered with the Church, particularly among the young, who are passing through life without a serious thought. I have seen it in families, in wards and in stakes, that their minds seemed to rest more particularly upon the pleasures of life and the things of the world. And yet the Lord said in the very beginning of this dispensation that He was about to commence a marvelous work and a wonder; that it should be something out of the ordinary; that it should be of such a character as to attract attention in the world, so much so that men would be led to exclaim "Truly it is a marvelous work." I am reminded now of a revelation that was given to the Prophet Joseph Smith upon the very day that the Church was organized—the 6th day of April, 1830—at Fayette, New York, and I will read the words of the Lord to Joseph Smith upon that occasion:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith,

Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith;

For by doing these things the gates

of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

Yea his weeping for Zion I have seen and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

Wherefore it behoveth me that he should be ordained by you, Oliver Cowdery, mine apostle;

This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name,

And the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen."

These words, brethren and sisters and friends, were the words of Jehovah, delivered to the Prophet Joseph Smith upon the day that the Church was organized. The Church was very weak in numbers then, but strong in spirit. In this revelation the Lord intimates that He was about to move the cause of Zion in mighty power, and talked to the Prophet as if it were an accomplished fact. He desired, it seems, that His people, though few in number, should be impressed with the fact that a Prophet, Seer, and Revelator stood at the head; for He instructed that a record to this effect should be kept. He also desired to impress the people with the great truth that this Church should be built up, not by the power of man, but by the power of the Holy Ghost; that no man, though he might be a Prophet or an Apostle, should take the honor unto himself of building up the Church of Christ, but that the honor and the glory must be given to God. Did not the Lord say to the Prophet

Daniel that in the latter days the God of heaven would set up His kingdom, and it should be as a stone cut out of the mountain without hands, which should roll until it filled the whole earth. The God of heaven was to do this, but He would use men as His instruments.

After the Church was organized it spread in all the regions, round about and finally the Gospel was taken over into Great Britain. Satan was angered, and persecution raged. He moved the very powers of earth and air (for the scriptures declare that he is the prince and power of the air) in his determination to overthrow this work. But the Church grew and multiplied in numbers, and was greatly strengthened by the accessions that came from Great Britain. It increased in power and influence, and cities of the Saints were established in the land. The city of Kirtland was built, the city of Nauvoo was founded. The Saints spread over the land. They went into Missouri and located the city of Zion, of which we heard this morning, where the great temple of the Lord is to be built in this generation. However, persecution still raged. The Saints were driven from one place to another until we behold a very remarkable thing—that which has not occurred in the history of the world, so far as I am aware, since the days when Moses led the children of Israel out of Egypt. In these latter times, we behold a whole people migrating to the West, leaving their homes and their substance, and everything that God had prospered them with, and launching forth into the wilderness. The mighty plains were dotted with wagons and with people moving to the West. After a time they disappeared from view, as if the earth had opened up and swallowed them, and their fate excited but little interest in the country where they had lately resided. It was hoped by many of their enemies that "Mormonism" had ceased to be a factor in the world, and that the Church of Jesus Christ of Latter-day Saints had disappeared forever.

If it be proper to draw a comparison, let us suppose that one of the enemies of this people at that time had been

permitted to look upon this great westward movement. We will take, for instance, Governor Boggs, of Missouri, who was one of the chief persecutors of the Church, who was bitter against the truth, who was determined to overthrow this people, and who used the authority of his high office to persecute and vex the Latter-day Saints. Let us suppose that he had been standing there when the exiles disappeared from view in 1847; then as by a miracle a deep sleep had come upon him, and he had continued, like Rip Van Winkle, in that condition for fifty-four years. Let him be awakened suddenly, and what would meet his gaze? His astonished eyes would behold a great and mighty people established in the Rocky Mountains, and doubtless he would be led to ask, "What great commonwealth is this?" After having been asleep fifty-four years, he might well ask such a question. Who are these that have established themselves so firmly in the chambers of the mountains? If he should look a little closer, he would find that this great people had sprung from that band of pilgrims who were driven out from the nation, partly by his influence. From the small beginning of six members at its organization in 1830, he would find that the Church had increased until there were fifty Stakes—one in Canada, one in Oregon, three in Wyoming, eight in Idaho, one in Colorado, four in Arizona, one in Mexico, and thirty-one in Utah. Then if he turned his eyes from the mountains and looked abroad, he would discover fourteen great missions of the Church of Jesus Christ of Latter-day Saints—one in the Eastern States, one in the Northern States, one in the Southern States, one in the Northwestern States, one in the Southwestern States, one in Colorado, one in California, one in Australia, one in New Zealand, one in the Hawaiian Islands, one in the Samoan Islands, one in the Society Islands, and one great mission in Europe, comprehending several missions and a mission just now opened up in Japan. Then, if he had any desire to know the numerical strength of the people whom he had sought to destroy, (and in saying this I do not

malign or misrepresent, for it is so recorded in the annals of the nation) he would find that the membership of the Church amounted to 260,000 souls in the Stakes of Zion, and 50,000 souls in the Missions, making in all 310,000 souls. These figures that I am giving you come well within the facts. They were taken from last year's statistical reports. Of course, by this time there would necessarily be some changes, but nevertheless they are conservative and probably do not reach the actual number at the present time. Included in the total of three hundred and ten thousand there are eighty-five thousand children under eight years of age—a mighty host that will soon become members of the Church of Christ. Then, if he desired to know the strength of that great body of men alluded to by President Smith this morning—the Priesthood—he would find that there are two of the First Presidency, 12 Apostles, 200 Patriarchs, 6,800 High Priests, 9,730 Seventies, 20,000 Elders, making a total of those who bear the higher Priesthood, 36,744; 4,800 Priests, 4,900 Teachers, 16,000 Deacons, making 25,700 as constituting the lesser Priesthood, and a grand total of 62,444 bearing the Priesthood of God. He would find also, connected with the auxiliary associations of the Church, 30,150 members of the Relief Society; 10,000 officers and teachers and 115,000 members of the Sunday schools; 28,000 members of the Young Men's Mutual Improvement Association; 25,000 members of the Young Ladies' Mutual Mutual Improvement Association; 4,066 officers and 31,988 members of the Primary association; and about 20,000 belonging to the Religion Classes—making a grand total of 264,204 belonging to these auxiliary associations. Then if he cared to go any farther, he would find that there were about 20,000 farms owned by the Latter-day Saints, and that 18,000 of these farms are actually free from all incumbrance. Still further, he would find that ninety per cent of the Latter-day Saints own and occupy their own homes, while the average throughout the United States is something like 5 per cent. Then he would

find, if he cared to know, that in the year 1897, when the Presbyterians, Methodists and Congregationalists numbered four millions in the United States, and their total increase for one year was fifty thousand souls, the Latter-day Saints numbered in the same years a little over a quarter of a million, and their increase for the year was twenty thousand souls. Twenty thousand increase with a total of a quarter of a million as against fifty thousand increase for four millions!

After obtaining all this information, would not he be compelled to acknowledge that surely this is a marvelous work and a wonder? The Lord said to Joseph Smith and Sidney Rigdon, on one occasion that "there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time." I fancy that this man, if he had received a change of heart, would be led to exclaim, Surely the prediction of God has been fulfilled at least in reference to myself.

Now, brethren and sisters, let me call your attention to the fact that whereas the Lord placed a Prophet, Seer, and Revelator at the head of His Church when it was organized in 1830, with six souls. He still has a Prophet, Seer and Revelator standing at the head of His people at the present time, who is endowed with the keys of power and authority to bind on earth and it is bound in heaven, to loose on earth and it is loosed in heaven. That wonderful power and authority is in the Church today, and those impressive words that were delivered to the Prophet Joseph Smith, which I will read again, are binding upon the Church today:

"Wherefore, (meaning the Church), thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith."

Oh! how great the responsibility that comes to us with these words. How great is the responsibility resting down upon the presidents of these fifty Stakes

of Zion, for they have been called with a solemn calling and a great appointment to preside over all the general interests of the Saints. What manner of men ought they to be? Quick to manifest the spirit of obedience that was so beautifully alluded to by Apostle Smoot. They should be humble, prayerful men, quick to hear the word of counsel, and to impart that word to their people. And Oh, how great is the responsibility upon the Bishops in the wards of Zion! There are 562 wards in the Church, and each ward is presided over by a Bishop and two counselors. Five hundred and sixty-two Bishops, with counselors, who have been called to look after the precious souls in their wards, to watch over them, to give counsel, to direct their labors, and to be interested in everything that interests the people; that no evil shall grow up in these wards, but the Bishop shall be first to see it and shall be swift against the wrongdoer, albeit in the spirit of the Gospel, that evil may be rooted out from among the Saints; that not one of these 562 Bishops shall be asleep at his post for a moment, but that all shall be watchful day and night, that they may know what is transpiring in their wards. Then, think of the great army of laborers in the Priesthood throughout the Church—62,000; and 264,000 belonging to these auxiliary associations, to be on hand to assist in laboring for the salvation of souls!

I will conclude, brethren and sisters, by saying that we heard this morning the voice of the Presidency of the Church—that voice which the Lord says we must listen to as though it proceeded from Jehovah Himself. We have received counsel. Certain evils exist among us. As presidents of Stakes, as Bishops of wards, as counselors, as High Councilors, as men of the Priesthood, we must give our attention to these evils. That is the word of the Lord to us. We know our duty; we know that the evils referred to must be reached and must be corrected and driven from among the Latter-day Saints, else God will be angry with us. Amen.

The choir and congregation sang:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy.

Benediction by Elder William H. Smart.

AFTERNOON SESSION. 2 p. m.

The hymn which begins,

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam,

was sung by the choir and congregation.

Prayer was offered by Elder Platt D. Lyman.

The choir sang:

Lord, Thou wilt hear me when I pray.

ELDER A. O. WOODRUFF.

Good results of opposition of the world—The favor of God with the Saints—Notable effects of faith, fasting and prayer—Importance of Godliness in the household.

In my attempt to address you and to edify you this afternoon, my brethren and sisters, I feel very dependent upon the aid of our Heavenly Father to inspire me with words that will be for your good. I greatly rejoiced in our forenoon session, listening to the words of life and light which were delivered to us, and to the excellent report which was rendered by Brother Clawson. It occurred to me that a report of that kind, showing the progress of "Mormonism," must be exceedingly discouraging to the enemies of God, and they must feel very much dissatisfied with the efforts which they have put forth to thwart the work of our Father. I do not refer to people who simply differ with us in their religious views, but to those who are enemies of God and of righteousness, and those who, belonging to any religious organization, are not earnest in their worship of the Master. An encouraging feature about the work of the Lord is that from its infancy it has never grown less, but has become a greater power in the earth from year to year. I wish to read to you a few verses from Section 3 of the Book of Doctrine and Covenants:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught;

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which He hath said; therefore His paths are straight, and His course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of man."

The Apostle Paul, in his day, said: "For we can do nothing against the truth, but for the truth."

Are we not witnesses this day that this prediction has been fulfilled in the history of the Latter-day Saints? No weapon that has ever been formed against Zion has prospered. The efforts of the evil one to destroy the work of the Lord have only tended to spread it abroad. The persecutions which have been heaped upon this people have been the means of cementing us together, drawing us more closely to God, and making us more united and powerful. It is the heritage of the Saints of God to be misrepresented and persecuted by the insincere and the wicked; but their efforts have never blocked the progress of the work of our Eternal Father. On the contrary, the labors of our most bitter enemies have been among the main factors in spreading the work abroad. The Lord has turned the wrath of the wicked to His own glory. Had it not been for the persecution of the Latter-day Saints, the mustard seed would not have been cast abroad; but in the attempt to destroy the mustard stalk, to which the Savior compared the Gospel, they have scattered the seed, and it has taken root wherever it has fallen. Some of our brethren, on account of the practice of a principle were driven into exile and had to seek a place of refuge in other parts of the country. Had it not been for that persecution, I doubt if there would be today a Stake of Zion in Mexico, or in Canada, or in some other places. These brethren, driven from their homes, formed the nucleus of new flourishing Stakes of Zion. I thank God that it is not His purposes which have failed, but the purposes of man. This should be an encouragement to every Latter-day Saint, and a strong testimony that this is the work of God. It ought to be a testimony also to those who have

sought to bring to naught the purposes of God. But some people appear to get into such gross darkness after opposing the truth that the spirit of repentance seems to withdraw itself from them, and they will not acknowledge the truth when it is demonstrated before them.

The Lord Almighty never favored ancient Israel more than He has the Latter-day Saints in the establishment of Zion. In the building up of Stakes and settlements, He has operated in a most marvelous manner for the benefit of the Saints. The faithful and obedient are reaping the reward of their obedience. We exercise our own agency in becoming Latter-day Saints, but if we would be Latter-day Saints, indeed, it is expected of us that we will be obedient and take counsel. The man who stands at the head of this people enjoys the revelations of the mind and will of God, and it is our duty to heed his counsel. The past history of our people proves to every reasonable man that God has been with us; and although at times perhaps the people have been unable to see the wisdom of God manifested through His mouthpiece, yet by patience and obedience they have finally seen the course taken by the leader of the Church vindicated by our Eternal Father. We have an abundance of testimony that this is the work of God; in fact, I sometimes think it becomes so common that we do not appreciate it. When we find ourselves in trouble we go to the Lord, the way is opened up before us, and we are able to accomplish the righteous desires of our hearts. But these things come so naturally that we are apt to forget that they are the direct gift of God. When the Saints came to these western valleys, and when their crops were about to be destroyed by crickets, do we not remember how, in answer to prayer, God sent the gulls to devour the crickets and to save the people from starvation? In numerous ways He has opened up the way before the Latter-day Saints, to enable them to accomplish every purpose which He has indicated through His mouthpiece. I have faith to believe that no work will fail that is undertaken by the direction of

the Prophet of the Lord. There is no such thing as the Latter-day Saints failing to carry out the mind and will of God regarding the establishment of His work, provided they will live so as to enjoy the favor of God. It matters not what odds we may have to contend against, nor how impossible the task may appear, if we have faith we can carry out the designs of our Heavenly Father.

During the past year I have labored under the direction of President Snow and my brethren, in the establishment of a Stake of Zion in Wyoming. We had a large number of people there who were practically without means, and we did not know how we were going to get through with the task before us, only we knew that we had been sent there with the sanction and under the direction of the Prophet of God. After the people had got to the end of their means (and we did not receive a dollar from the Church to help in this enterprise which we were sent to accomplish), we asked the Lord to open up the way before us, that the brethren might get employment and earn sufficient money to sustain themselves and their families while they accomplished that for which they had been sent. The Lord opened up the way. We got a small contract from the Burlington railroad that amounted to about \$5,000. But after a while that was gone, and we scarcely knew what to do. So all the brethren and sisters came together in a special fast meeting, and we asked the Lord to open up the way, that we might receive remunerative employment which would bring in money sufficient to sustain the people through the coming winter. The way in which the Lord answered us was most marvelous. In the afternoon of that day we went out to locate a townsite, and just after we had attended to this labor and were about to return to our camp, the chief engineer of the Burlington system met us and said he would like to contract more with our people. He told us we could have the option on a very large piece of work on the road. We felt that the Lord had sent him there to furnish the people employment, and after conferring with

the brethren we accepted the proposition, and during the next ten months our people earned something over \$96,000. In numerous ways, not only in Wyoming, but in Canada and Mexico and other places, the Lord has evidenced to us that He is willing to help us if we will be humble, seek Him in time of need, and consecrate our labors to the building up of His kingdom. I remember that on the day we broke ground for the canal which is being constructed in that country, and which will cost in the neighborhood of one hundred thousand dollars, men, women and children all knelt down upon the ground before it was broken and they petitioned the blessings of Almighty God upon their enterprise, and covenanted with Him upon that spot that if He would make them successful they would by the payment of their tithes and their offerings and their obedience to the Gospel strive to sanctify that place as a gathering place for the Saints of God. The Lord always blesses us when we manifest a living faith in Him, and are not afraid that we cannot accomplish some task that He requires at our hands because it looks so large and hard to perform. When we are sent out to preach the Gospel, if we could only remember all the time that we are upon the Lord's errand and that His purposes are not frustrated, how much more strength would the Elders have than they do have now in some cases. If they would only remember that the Lord commands His people to do nothing save He prepares a way whereby they can accomplish it, what hope and courage it would afford them in their labors! We ought to be a hopeful, prayerful, humble people. We ought to remember the Lord in all things. We should not forget Him when we are prospered. If we are blessed because of our humility and faithfulness, we ought not to imagine in our hearts that we have been able to accomplish some great thing independent of the Lord. On the contrary, the more the Lord blesses us, the more responsibility He places upon us, the more humble we ought to be. I know that the Lord has raised up honorable men who are not mem-

bers of this Church, to be instruments in His hands in assisting to establish the work of God. We have friends in this nation and in the world, who have done us a great deal of good. The Lord has raised them up to befriend His people and to do a part for them which they perchance could not do if they were members of the Church; and although they have not accepted the Gospel, they are the sons of God, and the Lord has sent them on earth to perform a certain mission. I say, God bless them. God bless all who favor Zion, and all who wish her well.

I pray that the Latter-day Saints may be faithful in their homes, and that they may set their own houses in order. President Smith mentioned this morning the evil practice of tobacco-using. This is a serious evil to which some of the Elders of Israel, especially in our outlying settlements, are addicted to; and it would appear from their actions as if they think more of their cigarette, or their chew of tobacco, than they do of their families and their association with the people of God, not to speak of the Priesthood which has been conferred upon them. This is disgraceful. They certainly cannot understand the value of the Priesthood. If they did, they would try to set an example in their own homes, that they might have the love and confidence of their families and lead them in keeping the commandments of God. We are such a busy lot of people that we do not appear to have time to serve the Lord. Especially is this the case in our cities. At least, we do not take time to serve the Lord. A short time ago I went into the home of Brother Wm. H. Seegmiller, president of the Sevier Stake of Zion, and I was very much impressed with the beautiful practice he has in his home at their devotional exercises. When we got up in the morning we were invited into his parlor, and there one of his daughters played the organ, and we all sang a hymn; then one of the members of the family read a chapter from the Book of Mormon, at the close of which we engaged in prayer. Altogether it took us about twenty minutes or half an hour, and there was

a beautiful spirit in that home by reason of this practice. I thought to myself, what a glorious thing it would be if all the Saints of God would take half an hour every morning to serve Him in this way, and thus assist in setting their own houses in order. In this way we would be able to gain a little knowledge of the Gospel every day. The chapter read from the Book of Mormon, or from the Doctrine and Covenants, or from the Bible, would be with us during the day, and our reflections would be upon that which it contained. I believe that the men and women in Israel who take time to do this will succeed in saving their sons and daughters; for such a practice cannot help but have a remarkably good influence upon the children. But we say we have not time, or we cannot get our families together. Where that is the case, we ought to begin to educate ourselves to carry out this plan, in order to fit and qualify ourselves for something better and greater. If we go back to Jackson County, we will have to take time to serve the Lord. Therefore, I say, what a glorious thing it would be if we could carry out this simple practice in our homes! I will tell you, brethren and sisters, sons and daughters from a home like that do not disgrace their parents; they do not bring shame upon that house. Those who go astray, in the majority of cases, are from homes where these things are unknown. I thank the Lord that this practice was not simply for my benefit in visiting that home; it is a daily practice there, and I wish it were the daily practice in every home of the Saints of God. If it were, we would be a much more faithful people than we are today. There would be no need of sending out special missionaries to regulate families, or wards, because there would be a missionary work done right in the home which would cause the members of the family to live lives of consistency, in keeping with the Gospel of the Lord Jesus Christ.

God help you, my brethren and sisters, to reflect upon these things, and see whether they are worth our attention or not. May His peace and blessings be in the homes of all the Saints

of God, and may we improve year after year. When we come together in our semi-annual conference, with the Spirit of God resting upon us, may we take a retrospective view of the preceding six months, and be able to discover that we have made some advancement, that we have benefitted some one, and that we are keeping pace with the work of God. I am grateful for a testimony that every principle which the Lord has revealed through the Prophet Joseph is of God, and that the work in which we are engaged is God's work, and not the work of man; that Joseph Smith was sent of our Eternal Father to establish the work, which he did establish, and which is gradually filling the whole earth, as it is designed to do, bearing the message of peace on earth and good will towards all men. May the Lord help us that we may keep the spirit of this great and grand work, and prize our standing as members of this Church and Kingdom. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

Why many generations have been left without the Gospel—Growth of the work of the Lord from its inception—An incomparable organization—Sacredness of the name of Deity—Loyalty to the Priesthood and country—Religionists should marry within their own faith.

My brethren and sisters: I feel to express my gratitude for the opportunity of enjoying this conference. I do not know what I shall say, but place myself in the hands of the Lord. I have rejoiced in the many good things which have been spoken unto us, and I dare say that every Latter-day Saint who enjoys the spirit of his calling will hear something said at this conference that will be particularly adapted to his wants. This will always be the case if we come together with a desire to be renewed in our faith and encouraged in the performance of our duties. It is within our reach to know the mind and will of the Lord, not only concerning the Church as a whole through the mouthpiece of God, but also concerning our individual labors. Every Latter-day Saint is entitled to enjoy the promptings of the Holy Spirit to guide him in his particular field of labor.

I was impressed while listening to the

testimony of Brother Woodruff concerning the manifestation which the Lord had given him and his brethren, when they sought Him in prayer, in the establishment of a colony of people in the state of Wyoming. It sounded very different to anything that is carried out in the sectarian world, where religious worship consists simply of a little preaching, praying and singing in their public assemblies. The work of God comprehends far more than that. It seems to me that, out of the hundreds of millions of people in the world who profess to believe in a Supreme Being, there would be more understand the unchangeable character of God and that they are entitled to know His mind and will concerning them. We have often been asked why, if Joseph Smith was a Prophet of God, the Lord left the earth without the light of the Gospel for so many generations. The answer is very plain. They destroyed the men who bore the authority of God to officiate in His name. Then the Lord raised up such men as Luther and his associates of the Reformation to pave the way for the introduction of the truth; but even their lives were placed in jeopardy, though they did not claim to have received any new revelation from God, nor any light regarding the organization of the true Church; in fact, many of them laid down their lives in testimony of that for which they contended. I want to bear testimony that the Prophet Joseph Smith was raised up to introduce this Gospel just as soon as the world were prepared to receive it; and it was according to the purposes of the Almighty that it should be brought forth in the last days.

The work of God, from its inception to the present, has been growing, so that it is those who fight against it, not the Latter-day Saints, that ought to be discouraged. It would be well for them if, instead of persisting in fighting the work, they would esteem it as a joyful piece of news which the Lord has sent again to the earth—the Gospel restored in its ancient purity and power, by heavenly messengers, for the salvation of the children of men. There have been some men that, while not un-

derstanding the real source of inspiration and strength which has sustained the work, have had sufficient light and understanding to know that it was not to be trifled with. I have often been impressed with the testimony borne by Josiah Quincy, who visited the Prophet Joseph Smith a few weeks before his martyrdom. In his book entitled, "Figures of the Past," he devotes two chapters to the Prophet, and makes the statement that at some future time it was not improbable that the question would be asked, What great American has done more to mould the minds and destiny of his countrymen than any other man upon this continent? and he remarked, "Absurd as it may seem to some, it is not improbable that the answer to this question will be, Joseph Smith, the Mormon prophet!" I want to say that he was guided by the spirit of prophecy when he wrote that statement, and it will come to pass. William H. Seward, who was secretary of state in the days of Abraham Lincoln, impressed with the character of President Brigham Young, made the statement that America had produced no greater statesman than the Mormon prophet, Brigham Young.

What impresses me, my brethren and sisters, is not the idea of securing popularity through the statements of sensible men who speak thus boldly and sincerely at times, but the fact that people ought to see, as we have been led to see, that this work has not been accomplished by the ingenuity of the men who have stood at the head of this Church. I remember a statement that was made many years ago to Brother John W. Taylor, when he was working in the county recorder's office in this city. A gentleman from the East called in, and in the course of conversation he said: "Mr. Taylor, I have examined the organizations of civil government in various nations of the earth; I am informed in regard to the Church institutions as they exist in Christendom; but in all my travels and researches I have found nothing that is at all to be compared with the Church of Jesus Christ of Latter-day Saints."

I appeal to you, my brethren and sis-

ters, to consider these things. Notwithstanding the fact that numerically the Church has grown in a most remarkable manner, as shown by Brother Clawson, there exists a great necessity for us to grow in spirit. It is not the numerical strength that constitutes the power and strength of a people; it is their purity of life, and their possession of the Holy Spirit as a source of inspiration in all the walks of life. As an evidence of this I want to cite to you the fact that notwithstanding the Church now numbers 310,000, there are many who have fallen by the way side. The doctrine has been laid down in a most clear and distinct manner that it is not the professions we make; it is not the fact that we have a standing in the Church, or that we have some knowledge of the Gospel from the "dead" letter, that will give us perfect fellowship with God. Something better than that is required. We must stand in the light that Jesus told His disciples to occupy when He said unto them:

"Ye are the salt of the earth: but if the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

What made them the "salt of the earth?" He had told them previously. It was not because He had come and spoken unto them; it was not because they had seen Him work mighty miracles; but it was because they applied in their lives the teachings He gave in that beautiful sermon on the mount.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

"Blessed are the pure in heart; for they shall see God.

"Blessed are the peacemakers, for they shall be called the children of God."

These were some of the characteristics manifested by them in their lives. As Jesus said to them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

President Smith alluded this morning

to the habit of profanity among the young people. I heard Brother McMurrin, who is one of the general authorities of the Church, state several times during our recent visit to Arizona and Mexico that there was more profanity on the streets of Salt Lake City in a short time than there was in the great cities of England in a long time. I want to say that, so far as this concerns the Latter-day Saints, it is a disgrace in the sight of God. Altogether I have spent nearly five years south of the Mason and Dixon line in the United States of America, and it was seldom that I heard the name of Deity profaned among the southern people. Co-operating with my brethren who stand here to teach the people, I enjoin upon the young men the absolute necessity of desisting from profaning the name of Deity. We ought to esteem that name as exceedingly sacred. It is so sacred that the Lord has said, in a revelation to the Prophet Joseph Smith, recorded in Section 107 of the book of Doctrine and Covenants:

"There are in the church two Priesthoods, namely, the Melchisedek and Aaronic, including the Levitical priesthood.

Why the first is called the Melchisedek Priesthood is because Melchisedek was such a great High Priest.

Before his day it was called the Holy Priesthood, after the order of the Son of God;

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood."

Let us stop and reflect upon that for a moment. It does not imply, when they called the Priesthood after the order of the Son of God, that they did it irreverently, or that they were profaning the name of Deity; but the change was made "to avoid the too frequent repetition of His name." This ought to impress us with the sacredness that the Almighty places upon His holy name.

Allow me to teach a few simple ideas, that possibly ought to be taught to the Sunday school children; but we are all children, and need teaching and nursing, so far as the work of the Lord is concerned. When a child speaks to his

father he does not call him John Jones, nor Samuel Brown, nor Golden Kimball; he calls him father, or some name equivalent to that. Our Savior, in teaching His disciples how to pray, said, "After this manner therefore pray ye: Our Father which art in heaven." He warned them against praying as the hypocrites did, who loved to stand in the synagogues and on the street corners, to be seen of men; and He advised them to enter into their closets and pray to their Father in secret. The Spirit says to me that the Latter-day Saints do not enter into their closets and pray in secret as much as they ought to do. We do not, as we should, test the words of the beautiful hymn that has been sung this afternoon, "Lord, thou wilt hear me when I pray." The Savior also told His disciples not to use vain repetitions, and in His prayer He did not repeat the name of the Father. He simply said in the beginning, "Our Father which art in heaven." What could be more simple, more gentle, or a more humble acknowledgment of our relationship to God, than this expression of the Messiah? We are the children of our heavenly Father. We were created in His image, physically, as well as spiritually. Therefore, in our prayers we should address Him as our Father. By so doing it will surround the sacred name of Deity with due reverence. We should teach our children to approach the Father in this way, in the name of the Son; and then the name of Deity will not be so familiar to them that when they are on the street, and perhaps become irritated, that sacred name will come to their minds and find profane expression on their lips. We ought to be governed by the Savior's example in all our prayers, private and public, as well as in our discourses before the public, and not repeat too frequently the name of Deity.

I allude to this because it has been suggested by those who stand in authority over us that we shall take up, as it were, a crusade against profanity. You know the effect of the spirit of revelation through President Snow on the subject of tithing, and how it has been attended by the blessings of the Almighty. As was stated by Brother

Reed Smoot in regard to the law of consecration, we have been brought nearer to that law by the preaching and labors of the brethren on the question of tithing. Now, let us take up a crusade against these evils that exist among the young people, and in some instances among the older people. And this ought not to be confined to those who are working in the Mutual Improvement cause. It ought to be taken up by the Bishops of the wards, by the Teachers in the wards, by the Presidents of Stakes, and by the local missionaries. Wherever we find a man who, either in moments of excitement or through carelessness, profanes the name of Deity, we ought to take up a labor with him. The same may be said with regard to those who do not observe the Word of Wisdom; for the Word of Wisdom is not so extensively practiced as it ought to be.

Brethren and sisters, reverence for the name of Deity, the observance of the Sabbath day, the attendance upon our prayers, the payment of our tithing, the performance of these simple duties that the Gospel enjoins upon us, constitute the key for our safety in the Church of Jesus Christ of Latter-day Saints. We may talk about the mysteries of the kingdom of heaven; we may talk about becoming as the Father is now (which is within the possibility of the Gospel); but it is almost absolute folly to talk about such glorious things unless we have faith to quit smoking a cigarette or an old pipe, and to cease breaking the Sabbath day or profaning the name of Deity. There ought to be consistency in all the practices of the Latter-day Saints. The good, substantial Latter-day Saint is the one, whether old or young, who is willing to take hold readily of any labor that may be assigned unto him or her. Whenever a young man goes on a mission, and is exceedingly successful, and enjoys the Spirit of the Lord, he ought not to be imbued with a desire to do missionary work abroad all the time, and feel that he wants to be distinguished in that respect. He should possess such a feeling that if the Bishop wants him to act as a Deacon and look after the house of the Lord, he will be a Deacon.

He should be willing to adapt himself to the duties of the Priest or the Teacher, though he may be a High Priest or a Seventy. Those who are thus humble and willing are the kind of people that make good Latter-day Saints and turn neither to the right nor to the left. I remember hearing President Snow say on more than one occasion how determined Lyman E. Johnson was to see an angel from the Lord. He plead with and teased the Lord to send an angel to him, until he saw an angel; but President Snow said that the trouble with him was that he saw an angel one day and saw the devil the next day, and finally the devil got away with him. My brethren and sisters, it is the angel of good works that we want around us all the time. The Lord will send angels whenever there is a necessity for it; He will speak to us by the gift of tongues or in some other way when occasion requires; but the great thing—that which goes to make us the salt of the earth—is that we shall do our duty and live according to the principles of eternal righteousness, which the Almighty has revealed unto us.

The work of the Lord is extending in the earth in a most remarkable manner. People have asked the question whether or not Brother Grant would be successful in Japan, and whether the Gospel would gather people from other nations. Such a question need not be asked, for it was answered this morning in the revelation read by Apostle Smoot, where it says in relation to Zion, "And there shall come unto her out of every nation under the heaven." We need, therefore, have no concern whatever about that. We need not trouble about the prosperity and the destiny of the work of God, and we must not think that we can devise some plan that will benefit the people of God better than the suggestions which come from the Prophet of the Lord who stands at the head of this Church. Let me say to you, brethren and sisters, sustain your local priesthood. Do not jump over the President of your Stake and go to the Prophet when it is not necessary. The presidents of Stakes have been appointed to preside over

you, and they are men of God. This is the work of the Lord, not the work of man. It is not the work of Lorenzo Snow, nor of Brigham Young, nor of Joseph Smith; it is the work of the Almighty, and though men are fallible and imperfect, He will never allow the work to be stopped. Another thing, He will never allow any man or woman to be crowded out of the Church. The man that lives his religion will enjoy the Spirit of God, and no power can crowd him out of this Church as long as he is in the discharge of his duty. When a man leaves this Church it is because he has apostatized or departed from the order of the Holy Priesthood. There is an order in the work of the Lord, which must be respected. Even the angels of heaven respect the Priesthood of God upon the earth. When the angel appeared to Cornelius did he baptize Cornelius? No; he sent him to that humble fisherman of Galilee, Peter. When the Messiah appeared to Paul on his way to Damascus, did he baptize Paul? No; he sent him to Ananias, a humble servant of the Lord, who baptized him. The Nephite Apostles and John the Revelator, who are laboring among the people, at times perhaps in this land, and possibly among the tribes of Israel, will not baptize and lay hands upon people for the gift of the Holy Ghost who are within the purview of this Church. If they should do such a thing, it would be understood by the Prophet who stands at the head of this Church. Joseph Smith received all the keys that pertain to this dispensation; and although the Bible says that John the Revelator has a mission to gather the ten tribes of Israel, I desire to say that it will be done under the order of the Priesthood established in this Church and by the keys that were given to the Prophet Joseph Smith; for it belongs to this dispensation, and it will be done under the direction of whoever stands at the head of the Church at the time.

Another thing: Sometimes the Latter-day Saints get a false idea about prophecy. Some of the brethren have said that the temple in Jackson County, Missouri, must be built in a very short time, because the Lord has said that

it shall be built in this generation; but we should not forget that the Almighty can prolong the years of this generation, if necessary. Did not Jesus say to the Twelve in Palestine, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom?" And some of the generation of Jesus, according to the flesh, are upon the earth today. Therefore, if the Latter-day Saints are not prepared, and the Lord does not feel disposed to raise up another people to redeem Zion and to build the great temple in Jackson County, He may prolong that generation just as long as He sees fit. I do not know that He will, but I mention it that you may not entertain a mistaken idea. I have heard President Smith and Brother John Henry Smith say at various times that when the people were sent to settle Provo and build up Zion in Utah County, they would not plant out shade and fruit trees, because, they said, the day was near at hand when they would go back to redeem Zion, and trees would not be needed there. But they are in Provo yet, unless they are dead and gone to a better place. When I was in Arizona with Brother McMurrin, we found in some places—not many, thank the Lord—and among a few people a little discontent. They said the land was too good for them, and they could not hold it down; so they wanted to get up and leave. I felt so impressed with the remarks of Brother McMurrin down there, encouraging the spirit of patriotism to the Territory of Arizona and to the Republic of Mexico, that I wanted to say to the Latter-day Saints, "Wherever you live be patriotic to the country in which you live; not only to the soil and to the elements, by which God shall sustain your lives while you promote His work in that land, but be patriotic to the institutions of the country, under whose flag you receive your rights and have the opportunity to life, liberty and the pursuit of happiness." If you are in Canada, be true to the flag of Canada. If you are in Mexico, be true to Mexico. If you are in these glorious United States of America, whose Constitution was framed under the inspir-

ation of the Almighty, be thou true to thy country in general, and specially true to Arizona, or to Utah, or to Idaho, or to Wyoming, or wherever the Lord has planted your feet and said, Here shall be established a Stake of Zion. It is not within the spirit and genius of this work to destroy the Stakes of Zion. They will not be destroyed. The Lord has said through Isaiah, "Not one of the stakes thereof shall ever be removed, neither shall any, of the cords thereof be broken." In another place Isaiah says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." The word of the Lord is to build up the Stakes of Zion, and the day will come when the Latter-day Saints will cover the American continent; when the seed of Lehi shall embrace the Gospel, come to the standard of Zion and be mighty in the redemption of Zion upon this land; when the Jews will build up Jerusalem, and the tribes of Israel will come from the north country.

We ought to have all these things in remembrance, and in order that we may do so we must not forget to teach our children that Joseph Smith was a Prophet of the Almighty; that every principle revealed to him is just as true today as it was the day he sealed his testimony with his innocent blood in Carthage jail; that this is the dispensation of the fulness of times; that without the principles which the Lord revealed to Joseph Smith this dispensation is not complete; and that the work of God will never be destroyed, either in part or as a whole, for so hath the Lord spoken. So, my brethren and sisters, be not discouraged, but be faithful. Let me say to the young people: Keep good company. Do not go out with those who profane the name of Deity. Do not cast your lot with those who have no faith in the Almighty. Do not mingle with those who smoke or chew tobacco, who dabble with liquor, and who desecrate the Sabbath day. Do not risk going into company where there is danger that your affections will be established in an object that is not a saint of the Most High. Young

women, seek the Lord in prayer, to guide you in the selection of a man to stand at your head for time and all eternity. I give the same counsel to the young men. Taking the opposite course has never resulted in good. Evil always arises from union with those outside the Church. If it were my right, I would say to the Methodists, marry within your own church. I would say to the Baptists the same. I would say to the Methodist, the Catholic, the Baptist young man: Do not marry a Latter-day Saint girl; she will make you trouble just as sure as you are born. You know, the preachers said a few weeks ago that when they got a "Mormon" into their net he was a source of trouble to them, because his old "Mormon" theories would crop out. If a Gentile marries a "Mormon" girl, when she has a baby she will want that baby blessed at a "Mormon" fast meeting, and when it is eight years old she will want it baptized; and there will be trouble and discord in the family. I lift my voice against such marriages. I want to protect the Baptists, the Methodists and the Catholics against you "Mormon" girls. I want to protect the Catholic girls against you "Mormon" boys. I say to girls not of our faith, Do not marry a "Mormon" boy; for if you do he will make you trouble. ["Unless they repent," President Smith remarked.] Yes; but they are not very apt to repent. When you marry a man to save him, you are engaging in a very risky thing. I remember reading many years ago a piece of poetry in the "Woman's Exponent," which said, "Do not marry a man to save him." And it is better not to marry a woman to save her. If you cannot convert her beforehand, you will have a sorry job on your hands afterwards. I say further, I would not advise a young lady to marry a young man, unless he believed in the Gospel and every principle of it. Though we cannot carry out the law of consecration today, the day will come when we can, and if anybody is opposed to it they will find themselves in a disagreeable predicament. So in regard to everything else in the Gospel.

God has established this work, my

brethren and sisters. I know it is true. I know that Joseph Smith was a prophet of the Almighty; that Brigham Young was inspired of the Almighty; that he led this people into these chambers of the mountains. So was John Taylor and Wilford Woodruff, and so is Lorenzo Snow. The foundation of this work was laid by the Almighty through the Prophet Joseph Smith. Brigham Young never gave a new doctrine unto this people. All the ordinances and blessings were given to the Prophet Joseph, and his successors have built upon that foundation. God established through him the dispensation of the fulness of times, which comprehends every key, every blessing, every authority and every principle that is essential for the salvation of the human family in this life, not only spiritually, but socially, politically, financially, and in every sense of the word. Then what is the good of going outside and joining Christian Science or anything else, when you can get everything in the Gospel, and ten thousand times more than they dare to offer you? What is the good of joining any of these sectarian institutions, which have not been founded by the Almighty, where the authority of God to administer the ordinances of eternal life do not exist? What is the good of dropping the meat to grasp a miserable shadow?

May God bless you, my brethren and sisters. May the Lord inspire you and our young people to hold sacred the name of Deity, to observe the Sabbath, to honor the law of tithing, to live lives of virtue, honor and chastity. May our Eternal Father bless President Lorenzo Snow. May He heal his body, that he may come and speak unto us and give us the word of the Lord. May He bless his counselor, President Smith. May He bless the Twelve Apostles. May He bless these men who sit before me, and who are the general authorities of the Church; for the Almighty has appointed them, and through them will His will be manifest to the children of men; and those who receive and act upon it He will bless and establish in the faith, while those who fight against it He

will withdraw His fellowship from, and they will go into darkness. Heaven bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

The choir and congregation sang.

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!

Benediction by Elder Angus M. Cannon.

SECOND DAY.

Oct. 5, 10 a. m.

The choir and congregation sang the hymn which commences:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

Prayer was offered by Elder Lewis W. Shurtliff.

The choir sang:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast.

ELDER ANTHON H. LUND.

Conferences a blessing to the Saints—The people should be true to their obligations—Advantages of a progressive course—Importance of keeping records.

I earnestly ask an interest in your faith and prayers, that the few moments I shall occupy this stand I may be heard by you and be able to say something that will be for our mutual benefit. I was very much interested yesterday in the proceedings of our conference. I enjoyed the remarks made by our brethren, and felt that they were dictated by the Spirit of God. It is pleasant to come together upon these occasions to receive instruction and to be strengthened in our holy faith.

The Lord instituted these gatherings of the Saints, and they have proved a great blessing to the people. The Israelites of old were commanded once a year to go up to Jerusalem, to worship at the temple; and this was a potent means to keep the people united. It cemented them together, and they renewed old acquaintances. When Jeroboam rebelled, and the ten tribes separated from the government of Rehoboam, he saw the danger in having the people come together at Jerusalem, and so he forbade this, and raised

strange altars for his people at Bethel and other places. He did not want the people to go to Jerusalem to worship there, because he felt that his government would not be so stable. The Lord, in ordering these gatherings and likewise the quarterly conferences in the Stakes, has done it for the good of His people. The people come together, mellowed in their feelings, listen to the servants of God, renew old acquaintances, and are strengthened in the brotherhood to which they belong. I know many who make it a point to attend these conferences, and they feel well paid for doing so. They would feel bad if they were not able to come here and drink in the spirit of the conference.

President Smith yesterday gave us warning against many dangers that surround us, and the brethren have alluded to these. They are seasonable topics. We should study ourselves and the high position that we occupy. We profess to be Latter-day Saints, and to be a Latter-day Saint in spirit and in truth means to walk uprightly before the Lord, and to shape our course here below so that we may obtain eternal life. The world knows what is meant by being a Latter-day Saint, and if they see that we act in a way different from what a Latter-day Saint should act, they put us down as hypocrites; and justly so. Professing to be Latter-day Saints does not make us Latter-day Saints. It takes watching and praying, a continual examination of ourselves, to live the lives of Saints. We have hoisted the flag of Zion; we are sailing under it. Let us be true to it. Let us be true to the professions we are making, and show the world that not only in word

and profession are we such, but in our works also. Let us study the word of God, and give heed unto it, whether it be written or given orally through His servants. How thankful we are that the Lord has spoken unto men in our day; that we are not dependent on the written word alone, but that we have the living oracles with us. We are thankful that the word of God has come down through the many centuries as pure as it has. Of all people upon the earth, we have the strongest reason to believe in the scriptures. We have not only the evidences of their truth which we obtain from the scriptures themselves—and their internal evidences, such as prophecies and historical truths, appeal strongly to us, but we have also other evidences that the world rejects. We have the Book of Mormon, in which are many extracts from the prophecies that are contained in the Bible. With but little change many of the prophecies of Isaiah, together with those of other prophets, have come down to us in the Book of Mormon and this fact gives us additional evidence of the truth of the Bible. We want to make ourselves familiar with the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and prepare ourselves to receive more of the word of God. Whenever the Lord has had a dispensation upon the earth, He has always favored His people with His word and will. He has not let His people wander in the dark, but has revealed himself unto them. Whenever revelation has not been given, men have perished spiritually. The wise man of old said: "Where there is no vision the people perish."

Revelation is necessary for the guidance of the people of God. President Woodruff used to say that we could not exist as a Church one day without revelation from God. We are dependent upon it, and we cannot do without it. Our adversary wants us to believe that it is not needed, and I have often thought how strange it was that he could make the people who believe in Christ and the scriptures satisfied with a condition of things wherein the heavens were closed unto men. Professed followers of Christ have been willing

to defend that idea, and to declare that those who believed in the necessity of revelation were mistaken and in accepting more revelation from God we are subject to the curse pronounced by John upon all who should add unto his book. I believe as firmly now as he did then that any man who should of himself add to the word of God would be subjected to the curse, that he pronounces, for no man has a right to do that; but John never meant to convey the idea that the Lord had not the right to give further revelation. He showed by his own course that he did not mean that; for after he had written these words which are so often quoted against new revelation, he wrote that beautiful gospel which goes by his name, and which contains so many precious things. The Lord is not limited in any such way.

From the days of Moses until the days of the Apostles, He gave revelations, and inspired His servants to write them. How thankful we are that these records have been kept! Moses has been called God's first pen. The earliest authentic writings we have come from him, and, studying them, we see how consistent is the word of God from beginning to end. Moses gave the same warning unto men as John did, and yet after him there were many writers of scripture. We have many books written since then, which we know were written under the inspiration of the Holy Spirit. Many books have been lost, and many books will be brought to light yet by the power of God. The Lord has carefully guarded His word, so that it has come down to us, through its many translations, nearly perfect. We would like our young men and our young women to study these works, and make themselves familiar with the gems of truth that are found on their pages. Winter is coming on, and we would like our people to use the winter evenings in self-improvement. Especially does this apply to the young. We would like them to abstain from too much dancing. Dancing is a pleasant amusement, where it is carried on in a right way; but too much of it makes the mind frivolous, and incapacitates those for study who thus indulge in it. Of course,

there are times when it is good to unbend. Relaxation is necessary, but it should not be the chief object in passing our winter evenings. Those belonging to the Mutual Improvement associations, we hope, will learn their lessons and not miss one session. When you take up your Manual to study it, try to take up other books on similar topics. Go to the fountain where things are taken from, and study all you can about the subject, so that you may be fully posted. Then your evenings will be pleasant to you while meeting with your friends belonging to the same society.

Speaking about the Lord having inspired His servants to keep records, I am reminded that we as a people are making history, and this history should also be kept. On the very day that the Church was organized the Prophet received a revelation which said that there should be a record kept in the Church. Afterwards, on several occasions, the Lord instructed Joseph in this matter, telling him to appoint a general historian, who should keep a record of all the events in the Church. A year and a half afterward he is told to keep a record of the Saints and their condition in the Church. This is a matter on which the Prophet laid great stress, but record-keeping has been neglected to quite an extent in our midst. Even before the revelation read by Brother Clawson, where it said that a record should be kept, a revelation had been received commanding the keeping of a genealogical record—the names of those baptized, and of all ordinations, etc., made in the Church. The Lord instructed His servants that everything should be done in order. Of late, I am pleased to observe, there is a growing tendency in the different Stakes and wards to take care of the records. We hope that this will be uniform throughout the Church, and that in every Stake and ward records will be kept which will give a concise history of the Stake or ward. In every ward there should be two records kept. One, a genealogical record of the births, blessings, baptisms, ordinations, etc. At the Deseret News office can be obtained records all ready printed, with headings that will suggest what should be noted down.

Then there should be a record kept of everything important that happens in the ward. The clerk of the ward can take his record to the meetings, and while the meeting is going on can jot down a few items of what is being said, and who are present, etc. It is not necessary that you write down the sermons or the arguments of the brethren; for no doubt these things can be found in more fulness in other books; but keep a record of events as they happen, of the changes in the ward, in the Bishopric in the Teachers, in the different associations and institutions of the ward. It is true that the different societies keep records, but the ward clerk should at least note the changes that take place, so that his ward records may be a true history of the ward. Today, when you go into some wards and ask who was the first Bishop of the ward, and who the next, there is not a scratch of a pen to show it; and when we send Brother Andrew Jensen, as one of the assistants of the Historian's office, to find out about the histories of the wards, he is often referred to the older members of the ward to get the information he wants. This should not be the case. Our ward records should contain a history of the ward from its organization and the changes that have taken place in the ward, as well as the important events that have happened. In the Stakes there should be two records also. There is no genealogical record needed, but there is a record of the High Council and a record of the history of the Stake required. These records do not call for much writing; a little, written at the time, will keep the history going. If this be attended to, when the history of the different Stakes and wards comes to be written we will have the material with which to do it.

I felt to say this concerning record-keeping. When ward conferences are held and the Stake presidency visit them, it ought to be understood that that day should also be record day in that ward. Let the Bishop have all his records brought where the presidency of the Stake can inspect them; and the presidency can point out where anything is lacking or commend them

where good records are being kept. We have found it necessary to appoint one day each year for this purpose, and we think that the day on which the ward conference is held is the best time for the presidency of the Stake to inspect the records. It is necessary that these things be kept. The genealogical record is very important. How pleased we are when we go out into the world and find how conscientiously they have kept a record of births, so that we are able to trace our ancestry in some countries for several hundred years. This could not be done if genealogical records were kept in a slovenly manner. Sometimes here they are taken on slips of paper, put away in a drawer, and occasionally lost. This must not be. When we undertake to do a thing, let us do it well. Do not trust to the clerk alone, but let the Bishop feel that it is his business to look after the records in his ward. Statistical records cannot be kept correctly if the records are not correct. Certificates of membership should also be looked after. Bishops should see to it that those who move away receive their certificates to take to the wards where they move to; and the wards that they go to should try to find out their standing, so that they can be received there. There are many that are dropping out because they move away without certificates, and do not join the wards or branches to which they move, while if they were looked after and warmed up, they might be lively members in the Church.

I am pleased, brethren and sisters, with the condition of the people. When Brother Cowley referred yesterday to a time when so many apostatized from the Church, I thought how good it is that today this is not the case, and that excommunications are very rare. In fact, I believe that the discipline of the Church could be stricter and be a blessing unto the people. But it is a healthy sign to see that there are not so many apostatizing as in years past. I believe the people understand the principles of the Gospel better and live the Gospel more perfectly. They have shown during the last two years how they have received the word of the

Prophet in regard to tithing, and I believe the Lord will bless them, both temporally and spiritually, for meeting this requirement. They will be strengthened in their faith and there will not be so much danger of apostasy as when they refused to keep the commandments of God. May the Lord bless you all, in the name of Jesus. Amen.

ELDER M. W. MERRILL.

Spiritual manifestations—Necessity for reformation—Those who should bring it about—Proper procedure in colonization—How to be influential with the honorable of the earth—Influence of Godliness in the home—Importance of Temple work.

I am pleased to be associated with this conference. I have evidence in my heart that this is the work of the Lord, having had many testimonies to this effect; and it is a grand thing that the Lord is so merciful as to manifest to individuals with regard to the plan of life and salvation. It is not known to me whether all the Latter-day Saints have enjoyed manifestations from the Lord to the satisfying of their souls. Apostle Lund has just said to us that there are not so many people turning from the truth now as formerly. That, no doubt, is true, because in these times there are means provided whereby all the people, from the little child to the aged, may learn the Gospel. With these auxiliary organizations that are established in the Church, there are now more opportunities for people to understand the Gospel than we had in former years.

We are gathered together at this general conference, not with the expectation that any new revelation will be given or any new doctrine set forth, but to be reminded of the truth and to have our minds stirred up in remembrance of those things which we have heard or read, and thus be renewed in our spirits and in the prosecution of our labors. There are, no doubt, many things among us that might be improved upon. President Smith, in his opening remarks, alluded to some of them. We all know that he spoke the truth, and there needs to be throughout the Church an effort made towards improvement in those things. He referred to the fact that there was pro-

fanity among the Latter-day Saints. Now, who among the Elders of Israel, with the light and understanding we have and with the teachings that are given to us from time to time, would feel at liberty to indulge in profanity? In other words, what Elder would dare profane the name of Deity? Yet it is done, and those who do it know that it is wrong. Is it not possible for us, organized as we are, to institute reforms in regard to this and other evils that exist? Cannot we call our councils together in the various localities and take to heart the words of President Smith, and see if we cannot devise some measure to lessen these evils, and if possible to do away with them altogether. You brethren and sisters know, as I do, that this ought to be done. We ought to be a chaste and God-fearing people, and not allow ourselves to indulge in the vices and evils that bring sorrow to the heart and condemnation to the soul. I believe, when we return home, that we should assemble together in our organizations and see if something cannot be done so that one of the Presidency of the Church will not be under the necessity of again referring to these things. We ought not to countenance these evils in any degree. If we could only have the right kind of men in our city and town councils, to assist in this good work, a great deal might be done toward subduing these evils. As a people, we should be an example to the world, a light that is set upon a hill, which cannot be hid. Of course, there are many good things that we might talk of; we have, in many respects, an excellent name among our outside friends; yet there is room for improvement. Sometimes boys think it is manly to profane and to frequent saloons. It seems to me that their teaching must have been sadly neglected. Mothers and fathers can do a great deal towards the uplifting of their children, though they may not be able to do it all. They need some help from the Teachers and the Priests.

I think I am quite safe in saying that throughout the whole Church there is a great neglect on the part of the lesser Priesthood in the performance of their duties as ministers of Christ and

as the guardians of the people, whose duty it is to see that there is no iniquity in the Church. While there may be many who do their full duty, there are many who do not. I speak from an experience of over fifty years, and I know whereof I speak in regard to these matters. I acted for years in the capacity of a Teacher, under the direction of Jedediah M. Grant, our former President, and I know how strict his instructions were to the Teachers.

It is not only the young people that are culpable, but you will find that the older ones sometimes require attention. They need to have somebody to instruct them and to see if they are walking day by day in the line of duty. The Presidents of Stakes and counselors, the High Councilors, the Bishops and the sisters also, ought to have this labor at heart; and let us see if we can not bring about a reformation in these evils which lead down to death. In this connection, we ought to hold ourselves under the advice and counsel of the Priesthood. In early days here we did not think of doing anything or going anywhere without first counseling with our brethren; and we usually went to President Young. When I first came to this country, I did not know any better than to go to President Young, to ask his counsel and to receive his blessing. From that day to this I have always felt that it is good for the people of the Church to seek counsel from their brethren. Let us work in harmony, whether it be to colonize some new country or to build up our own homes.

I do not think it a proper thing for any of the Elders of the Church to go off somewhere on their own responsibility, without saying a word to anybody. It shows that they are following their own inclinations, and are not directed by the Spirit of the Lord. In the colonizing of this country you know the course President Young adopted, and we can see that it was attended with success all along the line. Success has always attended the observance of the counsel of the President of the Church. And are we going to depart from it now? Are we going to go off on our own responsibility? We

might as well break off and try to establish a church of our own. I want to tell you that we will learn by and by, if we have not already, that we will never, in this life or in the life to come, get from under the authority of the Priesthood. Hence it is not advisable for Latter-day Saints to run to and fro in the land without counsel and without discipline. The Church of God is a Church of order. We who bear the Holy Priesthood and are called to responsible positions should seek the counsel of our brethren; we should counsel together; for in the midst of counsel there is safety. Many people unfortunately have a restless disposition, and they want to be moving all the time. You can see them going north at almost any time of the year, and I suppose it is the same south. Now, it is a good thing to colonize under the direction of the proper authority; but when we go off by ourselves we lose the spirit of this work; and when we lose that we are in a miserable condition. Let us be in harmony with the work and with the Spirit of God, and consistent in our movings to and fro.

The Lord designs to make us a power in the land, and if we will be good Latter-day Saints we will be good citizens of the country in which we live, and we can be depended upon as being honest and upright. Many of our outside friends trust us now, and they say we are a good people. A few days ago I met some of the officers of the Burlington railroad, and they gave us an excellent character for enterprise and sterling worth in developing and building up the country. I repeat, if we will be true Latter-day Saints and observe the counsels of the Lord, we will be good in the eyes of all honorable men. But we have got to educate ourselves and our families in this direction. We must teach our children, as one of old said, to "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Our brethren are appointed to be watchmen on the walls of Zion, to be fathers to the people, and to counsel with them for their best interest. When the president of your Stake

does not know what to say to you, he will find out in a very short time. It is not necessary for every man to run to the President of the Church for advice; you can get it right at home. We must be in harmony with the counsels of the Priesthood. The Bible, the Book of Mormon, and the Book of Doctrine and Covenants are excellent books; but take away the counsels of the Priesthood and how long would these good books lead us in the path of life? We must have the living oracles. Their counsels will harmonize with these precious books, and with both together we will go on from grace to grace, from knowledge to knowledge, until we come to a perfect understanding of the truth. We do not know it all yet; in fact, I sometimes think we know but very little; but we are learning, and if I can only persuade my brethren and sisters to seek the counsel of the Lord I may get the credit of doing some good in my time.

My brethren and sisters in all the Stakes of Zion, let us see to it that we will lend our energies to make righteousness prevail among the people and to do away with wickedness. Saloons ought to be done away with. I do not know whether this city, with its mixed population, could do without them or not; but in a great many of our towns and cities we have no more use for them than a wagon has for a fifth wheel. Yet there are Elders and Seventies, and in some instances High Councilors, who are not willing to assist the presidents of Stakes and Bishops of wards to abolish saloons. President Young once said that an Elder of Israel who would put the deadly cup to his brother's lip would go to hell, if he did not repent. It is a pretty broad saying, but, in my opinion, it is a true one. Now, we have good men everywhere to assist us in this improvement that is necessary, but we want to infuse into them energy and zeal for the salvation of souls. We want to save our children. Oh, how we would grieve if we thought our sons would be lost to us! We are anxious to save them. Therefore, let us labor to the end that the Spirit of the Lord may be in all the home circles of the Saints. I was

pleased to hear one of the brethren relating about a President of a Stake having devotional exercises in his family. The brother that myself and brethren stayed with in the north a while ago did the same thing. He called his family together, one of the girls played the organ, they sang, they read a chapter, and they prayed. How beautiful was the spirit that prevailed in that family circle! Now, there is no law prohibiting us all from engaging in morning and evening exercises before the Lord. What a grand thing it would be if we could only educate ourselves to take the time to do this! Gather around us the family circle, and encourage the family to observe the commandments of the Lord during the day! What a grand spectacle it would be to see this carried out in all the families of the Saints!

There is another subject that I would like to touch upon before sitting down, and that is with regard to temple work. A great deal of temple work has been done, but a great deal more remains to be done. There are many people in the Church who have not yet given attention to their ordinance work in the house of the Lord. They have not thought of their dead kindred. So many of the cares and anxieties of life seem to be pressing upon them that they neglect to remember their dead friends. The Lord has directed the building of temples, and I heard a brother prophesy once that some day there would be temples all over the land of North and South America, with people administering in them for their kindred dead. Just think of the hundreds of millions of people who have passed away without a knowledge of the Gospel; and while we have been privileged to commence the great vicarious work of redemption how little we have done up to date! We have four temples in operation, and work has been performed to a limited extent; but not so much has been done as ought to have been. It seems to me that our minds ought to be stirred up in regard to this work. There are many people who are getting along in life, who have been faithful all the day long, and it looks to me as if they ought to be thinking of their kindred who have

passed behind the veil; for just as sure as we are here we will meet these friends by and by, and they may ask us what we have done for them in life, while we were within convenient reach of the temple. I am afraid many will have to say they have not done anything, and they will have remorse of conscience because of it.

Brethren and sisters, let us think a little of these as well as other things. Our kindred behind the veil are looking for us to do a vicarious work for them in the temple of the Lord. Let us see if we cannot prosecute this labor a little more vigorously than we have done thus far. May the blessings of the Lord be upon the people. I feel that many of you are doing the best you can; you are paying your tithes and offerings and sustaining the work of the Lord to the best of your ability; but some are lacking in these things. The Latter-day Saints as a whole are not yet up to the standard with regard to tithes and offerings; but if we will labor diligently throughout the various Stakes, the time may come when it can be said that the Latter-day Saints do pay their tithes and their offerings in full; and when we do so, God will bless us, and sanctify the land, and it will bring forth in its strength in the times and seasons allotted. God bless you. Amen.

ELDER JOHN W. TAYLOR.

The principle of revelation—Authority of the Priesthood—How to obtain a knowledge of God—A prophecy—The Gospel to be carried to all the world as a witness.

I feel grateful to our Heavenly Father that my life has been spared to meet with you again in one of our semi-annual conferences. I have greatly rejoiced in my spirit at listening to the testimonies of the brethren who have preceded me, and I humbly pray that the Lord will bless me also with a portion of His Holy Spirit, that what I may say may be in accordance with His mind and will.

To the Latter-day Saints the remarks of Brother Merrill may be somewhat ordinary, because we believe in the living oracles and in revelation; but to those who do not belong to this Church

they may appear strange. This Church is founded upon revelation. There is, however, a medium through which revelation is given to the Church. The Prophet, Seer and Revelator receives all revelation for the benefit and guidance of the Church. At the same time, every individual member of the Church is entitled to revelation to guide his own household; and whatever inspiration he may receive from the Lord will be in conformity with the revelations that are given through the Prophet, Seer and Revelator. When I hear people discussing certain doctrines and tenets, there is always one satisfaction in my mind, and that is, that whatever may be erroneous in the opinions of men, these questions can always be settled by revelation from God.

There is another idea that I want to speak of, for the benefit of any strangers that may be present, and that is that the Lord has established His authority upon the earth. That authority is termed Priesthood, and it is in this Church. It is one of the greatest blessings that can be given to the children of men if it be exercised in righteousness; for it will bring salvation unto them and to thousands of others. No spiritual blessings can come to the Church of Christ, except through the Priesthood; and I wish to read a little about this authority. I read from the 84th section of the Book of Doctrine and Covenants:

"Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah;

"And from Noah till Enoch, through the lineage of their fathers;

"And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man;

"Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

"And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood which is after the holiest order of God.

"And this greater Priesthood administereth the Gospel and holdeth the key

of the mysteries of the kingdom, even the key of the knowledge of God."

How many millions of people there are today upon the earth who would walk across this earth for the privilege of knowing that God lives; Well, we heard yesterday from Apostle Clawson that there are thousands of men here who hold the key to a knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest;

"And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh."

Now, my young brethren and sisters, when you see men gathered together who are termed "divines," and they plainly state that the gifts and blessings of the Holy Spirit are not in their churches; when they ridicule the principle of prophets, apostles, seers and revelators; when they will scorn the idea that God is a personal Being, you may understand why they do not enjoy these blessings. It is explained in that which I have read to you: "Without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest in the flesh."

"For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to

make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, into whose hand is given all power.

* * * * *

Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot, as I have appointed;

And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion, in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church;

For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God,

And also all they who receive this Priesthood receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

And this according to the oath and covenant which belongeth to the Priesthood.

Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world, nor in the world to come.

And all those who come not unto this Priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you."

I have read to you what God acknowledges as His authority upon the earth. Now, there is not a soul upon the face of this earth, whether he be black or white, rich or poor, but is entitled to know that God lives, if he will keep His commandments. I testify unto you that I have received this knowledge. I know that Jesus Christ is the Son of the true and living God; that He lives, moves, and has a being;

and that He is the light and life of the world. I testify that Joseph Smith was a prophet of the Most High God, who was ordained to come forth in the dispensation of the fulness of times to establish His Church upon the earth, preparatory to the coming of our Lord and Savior Jesus Christ. I testify that there are tens of thousands of people in the valleys of the Rocky Mountains that have received the gift of the Holy Ghost; and this gift fills them with a knowledge of God. I testify that Israel is being gathered from abroad, according to the prophecies of the holy prophets, and they are being established in the tops of the mountains. God the Eternal Father is conducting this work, and it is not of man. I testify also that the curse of God will rest upon any man who puts his trust in the arm of flesh; for the Lord has said, "Cursed be the man that trusteth in man, and maketh flesh his arm." The Lord has prepared the means whereby we may know that He lives, and that He is our Father and God. He has also prepared the means whereby we can receive of His Spirit and power, to guide and direct us in the ways of all truth. When Jesus was upon the earth He said: "I came down from heaven, not to do mine own will, but the will of Him that sent me." Again: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I have sought after this information by doing the will of my Father. With all my weaknesses and imperfections, our Eternal Father has had mercy upon me and has given me a testimony that He lives, and that He has a being. My testimony unto all who are under the sound of my voice is that I know that God lives, and that He will give this same testimony unto all who will serve Him and keep His commandments. He has wrought out a plan of life and salvation, and if we will yield obedience to that we can be brought back into His presence and be crowned heirs of glory, immortality and eternal life. We can partake of all the attributes of our Father, and ultimately get to that position which He occupies today. As Jesus says, "Be ye per-

fect, even as your Father in heaven is perfect."

I prophesy unto you, in the name of the Lord Jesus Christ, that while to-day all the sectarian world oppose the idea of the personality of God, the time will come when the majority of the denominations will acknowledge that our Father and God is a personal being, even as they have adopted other principles, one by one, that have been revealed to the Prophet Joseph Smith. When you see these things come to pass, you may know the spirit by which they have been spoken.

Inasmuch as I have this testimony, I never spend a day in Zion, but I feel that I should be somewhere lifting up my voice and declaring this testimony unto the children of men; for behold, the Lord our God has said that the harvest is great and the reapers are few. He has given commandment unto this people to go into all the world and preach the Gospel to every creature; "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I want to add my testimony to that of Elder Cowley yesterday, wherein he said that there should come unto Zion people from all nations. The time will come when we will penetrate the very center of the great empire of China. We will go into India, and into South America, and into every nation under heaven. The Lord our God will prepare the way, and there will be enough come out of these nations to redeem their dead throughout all the generations that are past and gone. The day will come when we will go into Turkey, into Africa, and into every part of the earth. I never look upon one of these maps in our Sunday schools, whereon is shown the trail of the Apostle Paul in his ministry, from city to city, without having a desire in my heart to perform a similar work, that some day a red line on the map might show my labors in the ministry; for I know that this Gospel must go into all the world for a witness, unto every creature. The Redeemer predicted that this Gospel should go into all the world for a witness; then should the end come. And the day will come—I feel it with all

my heart—when Apostles, especially the younger ones in the quorum, will be very scarce in the land of Zion; for I have been taught it by my father, and I have heard it time and time again from the Presidency of the Church, that the duty of the Apostles is to be abroad among the nations of the earth, carrying the glad tidings of great joy to the children of men, unlocking the doors of salvation to the nations, and bringing peace and good will to them. These men upon this stand are willing at any hour to go forth to perform their duty. They are witnesses of our Lord and Savior Jesus Christ, and they know that He lives, and moves, and has a being. He is calling unto the children of men to repent and come to the light to gather up to the land of Zion and to prepare for His coming.

I feel to rejoice, my brethren and sisters, in being in your presence today, and I say unto you, if you will serve God and keep His commandments, you will be crowned with glory, immortality and everlasting life in the kingdom of our God; which may He grant, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:
 "We thank Thee, O God, for a Prophet."
 Benediction by Elder William Budge.

AFTERNOON SESSION.

2 p. m.

Singing by the choir and congregation:

Guide us, O Though great Jehovah,
 Safe unto the promised land.

Prayer was offered by Elder Joseph W. McMurrin.

The choir sang the hymn which begins:

Lo! the mighty God appearing,
 From on high Jehovah speaks.

ELDER J. G. KIMBALL.

One course of safety for the young—A great missionary field at home—Prophetic declarations—Subordination of auxiliary organizations.

Inasmuch, my brethren and sisters, as I have been called upon to occupy a short time, I do so trusting that the Lord will bless me richly with His

Spirit; for I have only one object in view in standing before you, and that is to perform the duty that now devolves upon me.

I realize that there is a very great work for us to perform, not only among the nations of the earth preaching the Gospel to every kindred, tongue and people, but also among the young people of this Church. Only the other day, as I was walking down the street, I came to an old gentleman, who was tottering toward the grave, and, after I had shaken hands with him, he said, "Brother Kimball, I wish you would send a missionary to my home; I have three sons and several daughters that need to be labored with." A day or two after that, an aged gentleman came and introduced himself to me, and said he was a member of the Church of Jesus Christ. He paid his tithing, he said, and tried to do his duty. He had four sons and several daughters, and I believe he said there was not one of them that had very much faith in the Church, and he wanted me to explain to him why it was. I rather evaded answering him, as I was not acquainted with him, with his environments, or with his home circle. In associating with the young people I discover that this is not general; but there are many of our young people, for some reason, bewildered and dazzled with the things of the world that are being introduced so rapidly among us. I can see only one course of safety for the young people of this Church, and that is, to teach them until they have an abiding faith in God the Father, in His Son Jesus Christ, and in the Holy Ghost. After this brother talked to me, I thought of your sons that are sent out to the nations of the earth. Some of them were beardless boys, and yet when the call came for them to go to the nations of the earth, mother may have had some doubts, but they were soon removed, and the boys came to the city, were set apart and received a blessing; the stenographer took the blessing and sent it to their home address; they received perhaps twenty minutes' instruction and were then sent forth to the world. I have seen

a few of such boys go to Australia lately; and if my memory serves me, there have been over five hundred of your sons ordained Seventies since the last October conference. We do not fear nor tremble for these boys. We tell them to be careful about some things; we advise them to see everything that is good in the world, and try to understand it; but to avoid wine and women as they would the gates of hell. It is very seldom that any of them fall by the wayside. Only once in a great while do we hear of an Elder going astray. I am more familiar with the Southern States Mission than any other, and though hundreds and hundreds of the Elders have labored in the south, very few have fallen, that I know of.

Why cannot we get our young people to have that same spirit at home? Even though the things of the world are introduced among us, why is it that we cannot stand on the same ground that our Elders do in the nations of the earth? If we have faith and the Spirit of the Lord, the things of the world do not dazzle or tempt us. Of course, some things have transpired which have brought trouble and difficulty upon us. Whenever we transgress the laws of God we have to suffer the penalty. I remember very accurately what my father told this people in the old Bowery. Said he, "You men and you women that lift up your voices against that holy principle that has been introduced among this people, the time will come when your daughters will run these streets as common harlots, and you can't help yourselves." I think some have been guilty of lifting up their voices, and if there is any one thing that some people are glad and happy it is done away with, it is that principle. I remember hearing another statement my father made: "When you stand on the street corners of this great city and you cannot tell a Mormon from a Gentile, then look out for trouble." Well, it has come. The trouble has not come to us in the way of tornadoes, or cyclones; but it has come to us and to our sons and daughters in the way of temptations. There is a very great missionary work to be done right here, and I am in favor,

while we are not abroad, of doing a missionary work at home. The General Board of the Young Men's Mutual Improvement association have introduced a local missionary work. All the officers in the five hundred and odd associations in the Church are to be local missionaries and if every officer will start out with the spirit of his office and calling there will be over three thousand officers of the association acting as missionaries among the young people of this Church. A wonderful work can be performed in this way.

I believe in prophecy, but I do not believe in prophets that prophesy after a thing has happened. The testimony of Jesus is the spirit of prophecy, and I have that testimony. I believe in the spirit of prophecy, and I do know, as I know this is the Church of Jesus Christ, that we have apostles and prophets, and have had ever since the Church was organized. There are prophets, sitting behind me. I call to mind one Apostle who prophesied in Canada, when the people were somewhat dissatisfied about building up a new settlement. He said that in less than two years there would be a railroad right through that settlement, and the prediction was fulfilled before the two years expired. I think of the Southern people, and I want to prophesy that the time will come in the great South when thousands of those people would be as glad to see a Mormon Elder walk up their streets as an angel from heaven. The Lord has been kind to the Southern people. I realize why He has blessed them. It is because they have fed five hundred of our Elders every year for a number of years, and He has kept from the South the tornadoes, the cyclones, and the sea heaving itself beyond its bounds, to any great extent. They have had some little of it, but the end is not yet! I tell you that the people of the South, and also of the nations of the earth, will yet learn, though we are a despised people, that after the testimony of the Elders come the judgments of God. I realize that I sometimes look on the dark side of the picture, but I tell the Latter-day Saints, in the name of the Lord, if re-

pentance does not set in among this people, and there is a great awakening among the Priesthood of God, the judgments of God will commence at the house of Israel. We are not trifling with the things of man; we are not trifling with the systems organized by man. This is the Church of Jesus Christ of Latter-day Saints.

I pray the Lord to bless you, that you may go to your homes and breathe the spirit of this conference into the hearts of the children of men with whom you associate, that there may be an awakening among the Priesthood of God. I desire to say to this great congregation that the Lord never intended His organized Priesthood to fall in behind the auxiliary organizations of the Church. There should be a greater effort on the part of those who look after the Priesthood quorums to see that they stand foremost and ahead of all the auxiliary organizations of the Church. I comprehend the great work that is being done by the Sunday school, by the Improvement association, and by other associations, and I regret that it has to be said that some of our Priesthood quorums are not doing their duty. I do not wish to occupy more of your time, but I desire to say to you that a spirit has found its way into the hearts of this people that they are afraid men may prophesy, and they commence to crawl off their seats as soon as a man opens his mouth and begins to say anything that is not along the same old lines. I pray the Lord to move upon us to prophesy, and if we will prophesy, the Lord will fulfill it. One day I met a little fellow on the train who was working for the "Era" in one of the Stakes, and he asked me if I thought he would get the full quota of the "Eras." I said, "Of course, you will." He went to this settlement and said, "Brother Kimball prophesied that we would get the full number of "Eras;" now we want you to fulfil it"—and they did. If you had a little of that spirit, that when a man prophesied you would try to fulfil it, after a while you would not be so afraid of prophecy. I am a little afraid of you myself. May the Lord bless you. Amen.

ELDER BRIGHAM H. ROBERTS.

A Book of Mormon prophecy—Its striking fulfilment—Periods of rest from persecution advantageous—Future opposition predicted—People should be fed with the bread of life.

Brethren and sisters, I have opened the Book of Mormon, with the intention of reading to you a prophecy contained in that book, which the statement of the numerical strength of the Church brought to my recollection. The Prophet Nephi, having been blessed with a vision as to what should transpire in the earth when this record of the Nephites should come forth, said:

“And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken [having reference to this Nephite record] shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.”

It occurred to me, since one of the features of this conference has been a contemplation of our growth as shown by our numerical strength, that it might be well to call the attention of the Saints, and especially of our young people, to the fact that these figures that now may be quoted as showing the largeness of this people who believed the Book of Mormon—constitute a fact which proves the inspiration of the prophecy that is contained upon the pages of this Book of Mormon. Even if the theory of the world concerning the origin of the Book of Mormon be allowed for a moment—viz, that it had its origin either with Joseph Smith or with Sidney Rigdon here, at least, is a prediction made and recorded and in existence when the Prophet Joseph Smith stood practically alone, hunted and persecuted, compelled to leave his father's house and go almost among strangers, where he might in a little peace prosecute the work of translating the Book of Mormon—alone and unfriended, he dared record this prediction that many would yet believe the words of this book. The fact that in the missions of the Church, and in the Stakes of Zion we can say there are now 310,000 persons living who believe

this record, is a fulfillment of that prophecy that must be exceedingly perplexing to those who refuse to accept the Book of Mormon as a divine record, and have to account for the fulfillment of this prediction on other grounds.

But this number of 310,000 does not begin to tell the story. You must add to this number now living all the faithful who have died. I know not how many that may be, but certainly tens of thousands have died in absolute faith of the divinity of the Book of Mormon and the work of God that has grown out of it. You must add, too, the number of those who have accepted it and have turned away from the Church; and to them you must add those who believe the Book of Mormon, but who, in consequence of a fear that they would lose their good name and standing among men did they receive the message it bears, have not had the courage to voice the belief that is in them of the divinity of the Book of Mormon. And now, if to the present membership of the Church, you add the number of those that are dead; and those that have walked with us for a season and then turned back to the beggarly elements of the world; and those who believe the work, but are afraid of men and would not make the sacrifice necessary to become members of the Church; if you add all these together truly this prophecy that “many” would believe this record, the Book of Mormon, is abundantly fulfilled before you this day. But it is scarcely proper to say that all those who have at different times turned away from the Church have become absolutely apostate in their spirits. You must make some allowance for the weakness of men. All men are not able to endure to the end, and yet belief in the divinity of this work has not altogether left them. I remember certain facts which came under my own observation that led me to feel somewhat charitable towards those who were not always strong enough to endure the particular trials that came to them. Some years ago we emigrated a great many people from the Southern States. We brought them out of those warm climates and lowlands, and put them into an exceeding high valley, where everything

was contrary to their customs, and where they were unable to adapt themselves to the conditions into which they were plunged. Their faith was not quite equal to the task of enduring the change of climate and of industrial methods, and the result of it was that many of them returned to the South; but all who thus fell by the wayside, because they were not able to endure those conditions, still kept something of the spark of faith in their hearts, and by a little care, and nourishing, and patience, in some instances we were able to lead them back again into the fold of Christ. And as it was in their case so, I take it, it has been in other cases. When the Saints were expelled from Jackson county, Missouri, some of them did not go with the body of the Saints, but scattered out among the people. They were not equal to that trial. When the exodus from the state of Missouri was enforced upon the Church, all were not equal to the sacrifices then required, and they lingered behind. When the exodus from Nauvoo took place, there were some hundreds, perhaps thousands, that were not able to face the wilderness march and take their chances with the people of God. They were weak in the faith—you have to say that of them; and doubtless they will not be numbered among those who will be accounted valiant for the testimony of Jesus. But the spirit of wicked apostasy did not enter into the hearts of all those who thus, in these various trials, lacked the strength to keep up with the vanguard of the Church in all its movements. From time to time weakness has taken hold of those who have put their hand to the plow, and some have looked back; but I think it hardly accurate to count all those who have thus fallen by the wayside as apostates to the Church of God; because you will find some of the light of the Spirit of God still burning in their hearts, some love for the work, and we should have a word of kindness and encouragement for those who may be in these circumstances.

There is another idea that came to my mind while listening to the brethren that I thought I would express if called upon in this conference to make any

remarks at all, and that is this: The Lord gives unto His people periods of rest from outside pressure. I believe that these periods of rest from persecution, while they are full of danger, may also be made very profitable unto the people. It gives us an opportunity to drive the roots of our faith still deeper into the soil of the soul, so that when the storms shall again assail us we shall be more firmly rooted and less liable to be shaken than before our faith took its deeper rooting. And the outside storms will come. We have not passed through all the winds that will beat upon our house, nor through all the floods that will assail us. Pretexts will be found by our enemies for assaulting the Church of Christ. The Church, though having grown to the proportions named in this conference, is still the Church militant, and not yet the Church triumphant. Nor can we expect it to be altogether triumphant until our King shall come and the Kingdom of our God shall be established in the earth, and He reigns whose right it is to reign. Not until the law shall go forth from Zion and the word of the Lord from Jerusalem, can we hope to have that rest which is promised unto the people of God. So, however peaceful things are with us now, I take you to witness this day that there will be renewal of storms, and the adversary of this work will not lack pretexts for assailing the people of God. But just now we are at rest, and have an abounding prosperity. Let us, therefore, take advantage of this period of rest, and see to it that we strengthen the faith of the youth growing up in our midst; so that when the storms that they must meet shall come, they will be rooted and grounded in the faith and be able to follow in the footsteps of their faithful fathers and mothers in Israel. That is what I desire to see done. I thought perhaps a word might be said to some advantage to the home ministry—to the Elders in Israel who are called upon to address the Saints and teach them from Sabbath to Sabbath. And I will say a word to the Seventies, at least, who, in many of the Stakes of Zion, are called upon by the Presidency of the stake to do very much of the home

missionary labor. To the Seventies then, who are thus called to labor in the Church, and to whom I think in connection with my fellow Presidents, I have a special right to direct a word of counsel and advice—to them I say: Call to mind the admonition that the Lord Jesus Christ gave unto His servant Peter. When about to leave the Twelve, and having rolled the responsibility upon their shoulders, of extending a knowledge of the Gospel to the nations of the earth, He said to Peter:

“Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

“He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love Thee. He saith unto him, Feed my sheep.

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love Thee. Jesus saith unto him, Feed my sheep.”

So say I unto the Seventies engaged as home missionaries. If you love the work, if you love the Lord Jesus Christ, then feed those to whom you are called to minister. Feed them the bread of life. I rather rejoice in the thought of being somewhat in close touch with the young people of the Church, and I want to tell you one of the complaints that they make against us—one of the things they find fault with when they are urged to attend Sabbath meetings—they plead the dryness, the huskiness, the unfruitfulness, the lack of spiritual or intellectual food that they receive when they go to the house of the Lord. And if it is necessary to admonish the people to attend upon the service of the Lord, it is also necessary to admonish the ministry of the Church that when the people do come together they should be fed with the bread of life. It is a good thing to take a little time from worldly affairs and consider the things of God, and have food in His house when His people shall assemble together.

Now, having said so much to the Seventies, and not taking it upon myself to address that council to anybody

else, let me give a word of advice also to the people of God; for there are two sides to this subject. No matter how dull or dry the speaking from the pulpit may be, there are still purposes to be subserved in the assembling of the people together that should call the faithful Latter-day Saints to worship. It is true we attend divine service to receive admonition; it is true that we go to receive instruction, and to be built up by the word that shall be preached; but we go also for other and even higher purposes than these. It should be remembered in our hearts that we go to the house of the Lord for the purpose, primarily, of honoring and worshipping the Lord, whether men can preach intellectual sermons or deliver soul-stirring admonitions or not. We go to worship the Lord, to honor Him, and to obtain spiritual life by partaking of the emblems of the body and blood of the Lord Jesus Christ. Then if admonition and instruction come, so much the better. But even if there should be an entire absence of appropriate instruction, (which, of course, there it not,) it should nevertheless be regarded as our part to assemble together and honor the Lord. Remember this, too, that all preachers have something good; and if it should chance to be that some now and then lack sense, then God takes a text and preaches patience to you. And now if there can be a drawing together here; if on the one hand the ministry can be more fruitful, can furnish the people a richer supply of spiritual food; and on the other hand if the Saints will remember that the primary purpose of going to the house of the Lord is pure and holy worship—there will be as a result more satisfaction in our public religious meetings. The Lord bless you. Amen.

The choir sang:

Hail to the Brightness of Zion's glad morning;
Joy to the lands that in darkness have lain.

ELDER GEORGE TEASDALE.

How Church membership is obtained—The Gospel to the dead—Church organization—Restoration of the Gospel—About profanity—Redemption the result of keeping God's commandments.

I am deeply grateful to have the privilege of attending this conference

and enjoyed the spirit of it. I think we are to be congratulated that we have the privilege of being members of the Church of Christ. Our standing depends a great deal upon ourselves. It is impossible for us to go to the house of the Lord, legitimately, unless we have a certificate from the Bishop that we are members of his ward in full fellowship, to present to those who officiate in that sacred house. That constitutes our passport to the Temple of God. We are supposed to be among those who love righteousness and hate iniquity, and that our conduct, in the ward where we live, will justify the Bishop in giving unto us a recommend to show that we are worthy of the blessings of the house of the Lord.

The principles that we have subscribed to are eternal. We cannot do without them. The world cannot do without them; and whenever they turn their attention to the necessity of redemption, they will have to yield to the same conditions that we have, because they are the only way by which redemption can be obtained. The Gospel of Christ is composed of eternal principles, and all have to subscribe to the same conditions in order to become members of His Church, to be born again, and to be adopted into His royal family. These principles are without beginning of days or end of years. They were taught in the beginning, they were taught by the Lord Jesus Christ in the meridian of time, and they are taught today; for when the Lord restored to the earth the Apostleship, and the powers and keys of endless lives, it made it possible for all mankind who would subscribe to the doctrine of the Father as taught by the Son to obtain redemption from sin and a membership in the Church of Christ. Then their standing in the Church would depend upon their faithfulness in keeping the commandments of God and seeking to establish His Zion on earth. In the days of Noah this Gospel was preached to the inhabitants of the earth, but they rejected it. Consequently they were overtaken by a flood, and made their bed in a place where there was no necessity for them to have gone if they had obeyed the message of God to

them. Then, to show that it is impossible to obtain redemption without subscribing to the conditions required, we are told that the Savior went into the spirit world and preached to that people the same principles that had been taught by Noah. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," so the scriptures inform us.

It has pleased our Father in heaven to reveal a great deal in these last days, for the consideration and education of His Church.

"Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—I Cor. 12: 27, 28.

"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. . . .

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4: 8, 11.

What for?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 12, 13.

This organization has been restored, and the principles of the Gospel come to us all individually, because we are all the children of God, and He hath given unto us His doctrine as taught by His Son. We are taught the straight and narrow way that leads to eternal life. This marvelous work and a wonder, that has been alluded to, is individual effort. We all have our distinct missions. I would like, in this connection, to refer to the writings of Moses as revealed to Joseph the Seer in December, 1830, and published in the Pearl of Great Price in relation to the eternal conditions of the Gospel:

"And He [our Father in heaven] called upon our father Adam by His own voice, saying, I am God: I made

the world, and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

"And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake upon Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is, the Son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time."

When the Lord Jesus Christ was upon the earth He taught these same principles. He told Nicodemus, who came to him by night:

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John iii, 3.

Again:

"Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii, 5.

These eternal principles have been restored to the earth, together with the Priesthood, the authority to proclaim these principles upon the earth and to call men to repentance. Two men—Joseph Smith and Oliver Cowdery—

commenced this wonderful work. They were ordained to the Holy Priesthood by the authority of God, to preach His Gospel. And the Gospel is being preached. This immense assembly, gathered in solemn conference, is a result of the restoration of the everlasting Gospel. We have been favored so much that our eyes have been opened to see the grandeur and the necessity of these eternal principles.

Now, there have been some complaints made concerning profanity; not, however, against the Church of Christ, because it is impossible for the Church to profane. A man that profanes is under the bondage of sin, his standing in the Church is only nominal, and he has need to repent. It is not possible for him to be in full fellowship and good standing in the Church, for he does not keep the commandments; and as members of the Church in good standing we are required to keep the commandments and to seek to establish the Zion of God upon the earth. Who can say that there is no need for me to obey these principles? Whoever told you so must have been somebody that was under the influence of him who said, "In the day that thou eatest, thou shalt not surely die." There are two influences in the world, and we receive our impressions from them. The people generally are under the influence and dominion of the adversary, the prince and power of the air; for if they had the spirit of truth they would know most assuredly that these principles are the only means of salvation, because they were taught by the Father and by the Son. The Son declared that His doctrine was not His, but the Father's, who had sent Him. We declare that our doctrine is not ours, but His who has sent us. The glad tidings of great joy are for all mankind; for we are all the children of God, whether rich or poor. The Gospel is preached to the poor and the illiterate, and they have the promise that if they will repent and obey it, they shall know that it is true.

I thought this afternoon, while looking upon this immense assembly, that it would require a great deal of moral courage to stand here and advocate any doctrine. But our trust is in the Lord, to

bring to our remembrance such things as should be said on this occasion. I have been very much impressed lately with the necessity of being a member of the Church of Christ in good standing. That is an individual work. No matter what position we may hold in the Church, we live in a ward, and we are under the dominion of the Bishop of that ward, and subject to the Teachers of that ward. It is the duty of the Teachers to find out what our standing is—whether we are in harmony with the eternal principles that lead to everlasting life; whether we are honest and chaste, and whether we practise holiness before the Lord—so that we may be properly represented. It is impossible for those who commit wickedness to be members of the Church in full fellowship. They must cease to do evil and learn to do well. There is a doctrine taught in the world that there is no need for us to do anything; we are justified by faith, and saved by grace. If I were to ask the question, Who told you so? I would very likely be referred to Paul's epistle to the Romans, wherein he declared that men were justified by faith and saved by grace. Then I would ask, To whom did he say that? I see that it was Paul's epistle "To all that be in Rome, beloved of God, called to be Saints." Now, please tell me how they came to be Saints. Why, by subscribing to these very conditions of faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost. Consequently, they had manifested their faith by their works, and they were saved by the grace of God and justified by faith, because they loved Him and kept His commandments. It is very easy to understand the principles of eternal life if we want to know them, because the Lord has said, "Ask, and ye shall receive; knock, and it shall be opened unto you; seek, and ye shall find." Who are these men on my right? They are Presidents of Stakes and their counselors. On my left, they are Bishops and their counselors. Have they received this testimony and witness? Yes. How did they attain to the positions which they hold? They were members of the Church in good standing, in full fellowship, and the Lord called them

to these presiding positions in His Church, to fill the requirement of preaching the Gospel and edifying the body of Christ. And they have the spirit and power of their mission. They watch over the heritage of God in their districts. It is all in the work of the ministry. It is the organization of the members that compose the Church of Christ into wards and stakes, presided over by Presidents of Stakes and Bishops.

I know that these principles are true. I know that the Lord has restored to the earth the powers and keys of endless lives, the new and everlasting covenant, and that He has given all mankind, who desire it, the opportunity of a membership in the Church of Christ, to take upon them the name of Christ, to love Him and to keep His commandments, and thus manifest Him in their lives. We cannot, however, manifest Him if we are profane. He was a gentleman—the only true gentleman that ever lived. His enemies will admit that. And we are exhorted to have that mind in us which was in Christ Jesus. "Learn of me, for I am meek and lowly," was His declaration. Before this Church was organized the Lord gave instructions concerning those who should assist in this work, and what should qualify them for the work. Said He, "And faith, hope, charity and love, with an eye single to the glory of God," qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." We have understood the necessity of all these things from the beginning. We have been patient in affliction. When we have been smitten and driven, we have not retaliated; but we have prayed for our enemies, and have taken the Gospel to them, simply because we have learned to love God and our neighbor, according to His commandment.

Let me say to my brethren and sisters, consider this proposition in your own mind, what constitutes a member of the Church of Christ in good standing? Then let us each ask ourselves, Have I that character? We can do that better than anyone else. Our neighbor has to work out his own sal-

vation, as we have. "Save yourselves from this untoward generation." So far as I understand salvation, it is to be in harmony with the eternal principles of the everlasting Gospel, to endeavor to be kind to ourselves, and to make our calling and election sure, regardless of what others do. We are making individual records. We should teach our children the value of the record of a well spent life. In the restoration of the Priesthood, it has become possible for all mankind to obtain eternal life. If they reject it, they are very unkind to themselves, because

it is the pearl of great price. There is nothing that is more to be desired than the fellowship of the Holy Ghost. I pray God our Eternal Father that we may go from this conference determined that, by His help, we will live so as to be members of His Church in full fellowship, in good standing, to the glory of the Father, through Jesus Christ. Amen.

The choir and congregation sang:

Praise God from whom all blessings flow.

Benediction by Patriarch John Smith.

THIRD DAY.

Sunday, October 6, 10 a. m. The choir sang:

Praise ye the Lord! my heart shall join in work so pleasant, so divine.

Prayer by Elder Moses W. Taylor.

Singing by the choir:

How are Thy servants blest, O Lord,
How sure is their defense!
Eternal wisdom is their guide,
Their help, Omnipotence.

ELDER SEYMOUR B. YOUNG.

Comfort for the sick and afflicted—The Gospel to the nations—Temptation should be avoided—Bright future prospects for the Saints.

My beloved brethren and sisters, I feel very much honored this morning in having the privilege of standing before you. I pray that the spirit which has actuated the brethren in speaking to you during this conference may rest upon me, and that you, through your faith and prayers may continue to draw out from the speakers those very words and sentiments which shall bless and comfort you and increase your faith in the service of the Lord. From the beginning of this conference I have been impressed with the spirit that has characterized the labors of the brethren throughout the Stakes of Zion in preparing for this great gathering; for their labors have tended to prepare the minds of the people for greater light, greater intelligence, and greater manifestations of the power of the Lord in blessing His children.

I remember a little incident that occurred last Sunday in a fast meeting that I attended. Some very sick children and people were prayed for in that meeting, and the Lord manifested His power in blessing many of them, and as a rule they began to amend from that very hour. We know, brethren and sisters, that the issue of life and death and the welfare of the human family are in the hands of our Great Creator; and that it should be so we realize as fully as any people that live upon the earth. The wisdom of the Almighty we begin to comprehend to such a degree that we feel to leave all things in His hands after we have done our whole duty, after we have prayed and fasted and worked for the restoration of the sick. We feel that the Father is over all, and that by His power are the sick raised from their beds of affliction; and without His good pleasure we cannot realize the blessings that we in our finite wisdom think we ought to possess. It is proper that our Heavenly Father should hold within His grasp the welfare of His children in life and death; and He commands us, in cases of sickness, to call upon the Elders of His Church, that they may anoint with oil, and by the prayer of faith draw down His blessings. We receive the blessings always, whether in life or death; for He knows what is best for His children, and so we

bow in humility before Him and acknowledge His hand in all things.

I make these remarks this morning because my heart is filled with joy and satisfaction, where I see the power of the Lord manifested in raising up the sick. And when the power of the destroyer, by permission of the Lord, takes away a sick one, then my heart goes out in sympathy for the afflicted family, and I mourn with them in their deep sorrow. Nevertheless I know that the Lord has His hand over His people in mercy, and He will heal the broken-hearted and comfort those who mourn. Those who are raised up by His power, if they honor the blessing they receive, will live to do a mighty work, while those who die will pass into the presence of the Father, there to meet with Him and with those they have loved in life, and they will not lose any blessing that they would have gained had they lived longer upon the earth.

I rejoice in the principles of the Gospel, because they are saving in their nature. I am rejoiced at the condition of the Stakes and wards of Zion and the organizations of the Holy Priesthood. I am rejoiced above measure at the glad response given to the words of our Prophet Lorenzo Snow in relation to the law of tithing; still, there is yet room for improvement. I rejoice at the numerous missions that have been opened, where the Elders are permitted to go forth and proclaim the word of the Lord and the divine mission of the Prophet Joseph Smith. I rejoice that a new mission is being opened in Japan, and I feel assured that there will be no failure in it. Whatever trials these brethren may have to meet will only tend to make them live nearer to the Lord and to feel after Him for their own sustenance. They will prosper in that mission, and the door will be opened wide for the Elders to proclaim the Gospel among those teeming millions of brown men. So will it be in other lands. President George Q. Cannon, in the conference prior to his death, said that the doors of the Gospel must be opened to other lands; and in saying that he echoed the very sentiments of President Snow and President Smith.

This mission to Japan is the beginning of this great opening to nations where yet the Gospel has not been preached by the Elders. I rejoice also in the condition of the Stakes of Zion. I observe in the hearts of the people a desire to improve, a desire to advance, a desire to live nearer to the Lord, to keep His holy commandments, and to be worthy of the blessings that He has in store for the faithful.

There are some things, however, that I regret. I am sorry that this favored city of ours is so full of temptations for the youth of Zion. I regret the introduction of fads and fashions into the midst of the Latter-day Saints. I regret the number of whisky saloons that are in the streets of Salt Lake City. But I do not know of any means of preventing these temptations from coming to our boys and girls—and we are all boys and girls when it comes to temptation. Probably these things must be, or the Lord would not permit them. We must be a tried people; we must overcome temptation, and prove to the Lord whether through evil and through good report we will be faithful to His cause. We must be taught to shun the very appearance of evil, and we must teach our children to do the same. Our words and our actions must tend to the welfare of our fellow men, to the redemption of Zion, to the spread of the Gospel and the upbuilding of His kingdom in the earth, that a rule and reign of righteousness and purity may come to the earth—not through the absence of temptation, but through the power of His children to overcome and trample under foot all temptation.

I testify to you of the divine mission of the Prophet Joseph Smith. He was divinely inspired. He was filled with the power of his mission to such an extent that he came as near being a perfect man as ever stood upon the earth, excepting our Lord and Savior Jesus Christ. In the fulfilment of his mission upon the earth, he exemplified the teachings and actions of his Master. So have the brethren who have followed in his footsteps as prophets, seers and revelators to Israel. President Young, President Kimball, and others of the Apostles saw with prophetic eye the temptations and allurements that

would be spread 'neath the feet of the Latter-day Saints in the future, and they lifted up their voices and warned the people of those trials that were to come—not those trials which would make them more shining in the faith, their armor brighter and their lances keener in defense of the truth, but the trials of temptation and sin that would creep right into the very homes of the Saints, especially in the cities, and bring ruin and sadness to the family circle. The Apostles and Prophets have warned us always to shun temptation; to expect that allurements would come into our midst, but to so shape our lives that we could overcome them. For this purpose we have our Improvement associations, our Sunday schools, our Primaries, and all the other auxiliary associations belonging to the Church. They were instituted for the education of the youth of Zion. But I consider that the training of the parents is the stepping-tone to the training of the boys and girls. I am in full accord with that master mind who, when asked how soon the training of children should begin, replied, "Two hundred years before they are born." The training of the parents under the influence of the Gospel of the Lord Jesus Christ is going to produce a wonderful result in the character of coming generations. I see the physical benefits that will come through the observance of the Word of Wisdom. I see the mental and spiritual blessings that will come through the observance of the laws of chastity and purity of life. The study of the revelations of the Lord will educate the parents, and the result upon the children will be very great. If we can keep in the line of right and truth, and so train our children after us, the harvest will be wonderful. The kingdom of God must come upon the earth. Peace must reign supreme. But before the kingdom of God can come, before peace can prevail, the people must be trained to love peace and union, to love the Lord, to love each other. They must love their neighbors as themselves, and their God above all. They must keep His laws, in order that this spirit of peace and brotherly love may be disseminated abroad from the rivers to

the ends of the earth, and the way be prepared for Jesus to come and reign as Kings of kings and Lord of lords. The Gospel must be preached to every creature, for a witness, before the end of unrighteousness can come.

I rejoice over the prospects which are before you as a people. I rejoice in the spirit of truth that has brought you together today. I pray with all my heart that the Spirit of the Lord may fill President Snow, that his body may be renovated, that he may be freed from cold, and be able to mingle with us before the conference closes. I pray that the spirit of peace, joy and health may enter his heart and his whole body, from this very moment, and I hope that my brethren will pray with me to this end. I trust that the spirit of this conference may increase in power and goodness for the benefit of the Saints everywhere—that it may go out into every land and clime, especially where there is a Latter-day Saint Elder humbly toiling for the spread of the truth, and rest upon him, as well as upon all the families of the Saints that have been able to gather here, that all may rejoice together because of this glorious conference. And the honor and the glory be to God our Heavenly Father, in the name of Jesus. Amen.

ELDER RULON S. WELLS.

Church built on rock of revelation—Source of divine testimony—True prophets known by their works—They bear the impress of divinity.

I feel very keenly my dependence upon the Lord in standing before you this morning, and humbly I crave an interest in your faith and prayers, that I may have the Spirit of the Lord to direct me in what I shall say; for I feel a heavy responsibility resting upon me when I behold the many thousands who are assembled here to receive the word of God. Never in my life has it been my privilege to stand before so vast a congregation to instruct them in the principles of life and salvation, and I rejoice in having this great privilege. I sincerely hope that the Lord will direct me in all that shall be said, that I may not be the cause of misleading any who are here.

I rejoice exceedingly in the instruc-

tions that we have received during this conference. The statistical information, and the items of history in connection with the colonization of this people have been intensely interesting to me, and the beautiful lessons that have been drawn from them have increased my testimony, and I doubt not that my brethren and sisters have been strengthened in their faith and have felt to rejoice to know that they are identified with this wonderful work that our heavenly Father has set His hand to do in the age in which we live. I am proud to be identified with the people of God, and to have a standing in His holy Church. I feel to rejoice for the testimony that the Lord has blessed me with; for I do know that this is in very deed His work.

The Church of Christ has been builded upon the rock of revelation; and those who have received a testimony that this is the work of the Lord—and we often hear it proclaimed from this stand—and that Joseph Smith was divinely inspired of God in ushering in this the dispensation of the fulness of times, have received it through the inspiration of the Almighty. We ought to be grateful that our Heavenly Father has blessed us with a knowledge of the truth, and that we are not compelled to rely upon others, but that we know it for ourselves, because we have received it through revelation from our Father. We can read in the scriptures that wonderful conversation that took place between the Savior and His Apostles, when He asked them whom men said that He was.

"Whom do men say that I the Son of man am?"

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the Prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed are thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

From this we learn concerning the solid foundation of the Church of Christ, of which we are members. It has been built upon the broad principle of revelation, by which we can know that Jesus is the Christ, the Son of the living God. I rejoice to know that there is a means of coming to a knowledge of God. Without revelation it would be impossible to obtain a perfect testimony. It is true, there are many external evidences of the divinity of this work and of the mission of Joseph Smith. I have sometimes been asked the question, How do you know that Joseph Smith was divinely inspired? and my first answer has always been that the Lord had manifested it to me through His Holy Spirit; but in addition to that there are many outward evidences that have appealed strongly to me. During the meetings of this conference we have heard some of these evidences. The question might be asked, How do you know that Moses was a prophet of God? We who have not had the privilege of associating with that great prophet, and have not felt the impress of the Spirit in listening to his voice, can we judge by the work he accomplished. We find that he was given a mission by the Lord to deliver the children of Israel from bondage in Egypt. Looking back at the marvelous work accomplished through his instrumentality—how the children of Israel were in very deed delivered from bondage, how they were planted in the land of promise, and how they grew to be a mighty people—it seems to bear the very impress of divinity, and we know from such evidence that he was a prophet sent of God. The Lord has never accomplished any great purpose in the earth, except he has raised up a prophet and given him a mission to perform. Neither has the Lord ever given revelations to man that did not have some importance attached to them. The Lord has not been engaged as many so-called miracle-workers are in this day and age of the world, in manifesting Himself unto His children unless there has been something worthy of the dignity of the Supreme Being connected with that revelation. When the great work of atonement had to be accomplished, He raised up

His only Begotten Son, who performed a work the effects of which are felt to-day throughout the whole world. Particularly do we find the result of His work and that of His Apostles among the so-called civilized nations of the earth. The impress of divinity is upon the work of Christ. He was the greatest Prophet that ever trod the earth. Judging from the same standpoint, whenever the Lord has raised up any prophet the impress of divinity has been upon the work that he was called to accomplish. It has always been something important, and it has had for its primary object the salvation and betterment of the children of God. When the Lord raised up the Prophet Joseph, he ushered in this great gathering dispensation. It was not an idle purpose; it was not merely for the amusement of mankind; but there was something grand to be accomplished namely, the gathering of the house of Israel from all the nations of the earth, in fulfillment of those wonderful predictions uttered by many prophets who lived hundreds and even thousands of years ago. Today those who are familiar with the development of this work; those who have visited the various Stakes of Zion, from one end of this intermountain region to the other, and have seen people from all nations with their feet planted in these fastnesses of the Rocky Mountains, have not failed to see that there was a vital force that seemed to possess the people—something beyond the power of man—that was accomplishing a wonderful work in the earth. I recollect a certain valley here in the southern part of Idaho. A number of people not of our faith first went and settled in that valley, and called the place Gentile Valley, and they made the boast that never should "Mormons" come into that valley and take possession of it. A short time ago I had the privilege of visiting the Bannock Stake conference. It was held in Gentile Valley, and there I saw a congregation of Latter-day Saints, who had gathered there from the nations of the earth, in fulfillment of these mighty predictions. They were planted in that valley, tilling the soil, and their cattle were grazing upon the hills; and I was informed that you

could count the Gentiles, as they termed themselves, upon the fingers of one hand. Even that is an object lesson to me illustrating that this is the land of Zion, appointed and dedicated for the gathering of Israel in the latter days. The impress of divinity is upon this work, the Lord is with His people, and we see it manifest on every hand.

I bear testimony to the fact that I know Joseph Smith is a prophet sent of God. The Lord has manifested it to me as an individual. I have felt the impress of the Spirit of the Lord. When I have been in the missionary field and have borne this testimony, I have felt tingling in all my being, the Spirit of the Lord, bearing witness within me that the words which I spoke were true. My young brethren and sisters, who have not yet had experience in the missionary field, let me tell you that this is the work of God, that the Lord is at our helm and will bear us on triumphantly, and that the thing called Mormonism, despised though it be in the world, is the greatest thing on the earth. It is the Church of God established upon the earth, never again to be thrown down. It is the little stone that was hewn out of the mountains without hands, and it has begun to roll, and will continue to roll until it shall fill the whole earth. Through its operations sin and iniquity will be banished from the face of the earth, and righteousness shall predominate and cover the earth, even as the waters cover the mighty deep. This is my testimony, and I bear it in the name of Jesus Christ. Amen.

ELDER GEORGE REYNOLDS.

A God of miracles—Saints should not scatter abroad—Priesthood should be consulted—Work of auxiliary organizations.

While Elder Seymour B. Young has been speaking to us this morning many thoughts on the topics to which he has referred have passed through my mind. He first spoke of the Lord answering the prayers of His people in behalf of the sick, and I believe that at the present time the Lord is very markedly doing this. I have heard some of my brethren and sisters speak as though there was a time in the Church when these manifestations of God's power

were more frequent than they are today. In this I do not agree. My experience tells me that there never was a time in the history of the Church when God was more willing to answer the prayers of His people than He is now. A discussion has been going on recently among our friends, on the question of the healing of the sick through faith and prayer, and whether God is a God of miracles today or not. From my standpoint, this discussion is absurd, almost grotesque; for my testimony is that God continues to hear the prayers of His people, and that we are living in a period of daily miracles amongst this people. It is simply those who will not see who are blind to these circumstances. The Prophet Mormon has told us in his record that God's ways are one eternal round; that He is the same yesterday, today and forever; that He was, He is, and He ever will be a God of miracles, or He would cease to be God. The God who answers prayer today as He did anciently; the God who listens to the pleadings of His children and loves them with the same all-powerful love as He did those of former dispensations, is the God in whom I believe, and whom I worship. I believe in Him among other things by reason of the manifestations of His power that I know are taking place in the midst of the Saints, not only in the healing of the sick, but in their enjoyment of the gifts of the Spirit which He has promised to the believers; and I have good reason to worship Him.

There is another thing that has impressed me in the remarks of the brethren before this conference. I refer to the warning they have given to some of our restless brethren, and possibly sisters, who seem to be always inclined to go further and further from the headquarters of the Church and take up their residence in far-off lands. I have lately had the privilege of visiting some of the more remote settlements of the Saints. Within the last few weeks I have been to Alberta, to Grande Ronde valley in Oregon, and to the Big Horn Basin in Wyoming; and I have been full of gratitude to God to see the vast extent of good country—almost measureless—that still remains for

the Saints to occupy, with soil as good and rivers as large as any yet settled upon and brought out by our people. Yet there are some people who would go still further afield. We are told that there are some of our brethren who have wandered off to the north of Alberta, far on the Edmonton road, which lies 300 miles to the northward of our settlements. Others have wandered off in different directions, apparently to get from under the influence, direction and counsel of the servants of God. To do this is a suicidal policy on the part of those who attempt it. In the kingdom of God the path of obedience is not only the path of safety, but it is the path of salvation. All our strength, all our power with God, comes from our union with the Priesthood, with the living oracles, who have the right and the authority from God to direct us in things both great and small, if we may use that expression, for all things are but relatively large or small; but everything that it pleases God to reveal to us is important, because on it hinges our salvation. It is by neglect of the small things that we too often wreck our faith. As the scriptures tell us, it is the little foxes that spoil the vines. I have greatly marveled and been pleased with the prospects of our people in their new settlements and colonies; and I can perceive that there is vast room for Israel to grow, and grow legitimately, without spreading beyond the borders that the servants of God recognize as proper places for homes for Latter-day Saints.

As one interested in the youth of Israel, I have felt great satisfaction in the remarks of the brethren. Many of you know me more as a Sunday school man than in any other position in the Church, and the instructions which have been given at this conference with regard to the training of our youth find an echo in my heart. I know the necessity of this training and development in righteousness, and in fighting that which God has said is not good for us. Surely it is inconsistent in the highest degree for those who claim to be Latter-day Saints to take the name of God in vain, to disregard the teachings of the Church with regard to the Sabbath, and to treat with disrespect

those whom God has called to be His servants. We need encouragement to do right, warning to avoid wrong. We need a reformation in some of these matters, that we may live nearer unto God. I feel that our Sunday schools, our Improvement associations and other auxiliary organizations have a great work before them, to lead the youth of Israel in the path in which they should walk, first by us who claim to be teachers setting the example, and then by good instruction persuading our children to follow in our footsteps. May God bless you, and bless this conference. I ask it through Jesus, our Redeemer. Amen.

ELDER J. W. McMURRIN.

Manifestations of divine favor—Educational foundation laid by the Saints—Disposition to build up and beautify the land—Excellence of public school system—Paramount importance of Church schools—Tribute to those who have aided their establishment.

I certainly feel, my brethren and sisters, that to stand up in the presence of this vast congregation of people is a very serious responsibility, and I could appreciate the words whispered to me a few moments ago by Brother Golden Kimball. I suppose he felt that I would be called upon to occupy a portion of the time of this meeting, and he whispered in my ear, "Brother Joseph, brace up; you have my sympathy." I feel that I need the sympathy, the faith and the prayers of this vast multitude, if I am to say anything that will be of advantage to you who have assembled together in this conference to worship the Lord.

There is a responsive feeling in my soul to the words that have been uttered by the brethren who have occupied this position during the conference. My heart has been made glad, and I have felt that my spirit was in harmony with the Spirit that actuated the brethren in the instructions they were led to impart; and I hope that, through the kindness of my Father in heaven, I may be prompted by the same Spirit.

In connection with the brethren, I marvel at the wonderful development of the work of the Lord and the manifestations of our Father's divine favor on every hand in the remarkable advancement being made by the Church of

Jesus Christ of Latter-day Saints. While sitting here today I have wondered what the feelings must be of strangers in our midst, who have been told all manner of falsehoods concerning the Latter-day Saints. I have had some experience as a missionary in the world, and among those who had not investigated the doctrines of the Gospel I found almost universally the feeling that the Latter-day Saints were a priest-ridden people, held in a condition of ignorance and of bondage, and that they had to be kept in such a state, lest they might break away from the priestly rule that dominated them. I have often wondered what the feelings of the people could be who visited us in our mountain home and discovered that this chief city of the Saints is a city of peaceful and happy homes, and splendid schools.

Beautiful buildings have been erected here for the education of the rising generation; and while it is true that they have been built by the united effort of all the citizens of this city, "Mormon" and non-"Mormon," it is nevertheless a fact that the desire to give education to the youth of the Latter-day Saints has always been a prominent feature in the building up of Zion. The foundation of the education now so richly given in this state of Utah was laid by the Latter-day Saint pioneers. The great University that stands upon the brow of the hill, overlooking this city, was founded by our people in the days of their poverty; and in establishing it they looked forward with the eye of faith to the future educational necessities of the children and the development of the country. Traveling through the various Stakes of Zion, we find in almost every settlement costly and beautiful buildings that have been erected for educational purposes. When we think of what has been accomplished in this direction, we should be exceedingly glad in our hearts. If we are judged by our works, it will be very difficult for honest, observing men and women to go away from this community with the feeling that the Latter-day Saints are opposed to education.

I had the privilege recently of taking a visit with Apostle Cowley through some of the outlying Stakes of Zion—

the Stakes in Arizona and Mexico—and I was greatly impressed with the efforts being made by our people in those Stakes in favor of education. In St. John, Ariz., where it has been almost impossible for the people to live, because of the lack of water, the mineral in the soil, and the difficulty of controlling what little water they had, we found in spite of such obstacles, and other discouraging features, a Stake academy that would ornament any street in this city, erected principally by the free will offerings of the people, notwithstanding their poverty and their distressed condition. Similar conditions prevail in other Stakes. An Academy building is nearing completion in the Snowflake Stake, which is a credit to the people of the Stake, an excellent and commodious building has been erected in Juarez and an Academy in St. Joseph Stake, at Thatcher, which is said to be the largest school in the Territory of Arizona. An acquaintance with the condition that prevails in Colonia Juarez relative to education led me to think that it was not an unmixed evil. They are not blessed with the assistance of public taxation for the support of the schools, such as we have in the United States, but the people there have imposed upon themselves an income tax of six per cent., that they might have in their midst a school for the education of their children. I may say here that we were very much gratified to learn that in the Juarez Stake there is an almost entire absence of profanity among the young men, and that ninety per cent of all the people of the Stake observe the Word of Wisdom. We were there in the interest of the Mutual Improvement Associations; and during our visit of several days in the town of Juarez I do not think we discovered one young man with a cigarette in his mouth, and we never heard one word of profanity. I feel that this may be attributed, at least in part, to the fact that, because they support their own educational interests, they are privileged to have God in the schools, and the teachers, being filled with the Spirit of the Gospel, are as anxious concerning the moral and spiritual development of the students as they are for

their mental development. It is a blessing to any community to have the privilege of inviting into the school-room the servants and handmaidens of the Almighty, to impress upon the children the truths of the Gospel. I felt in my heart to bless the brethren who were engaged in this goodly work, and who had so great an interest in the proper education of their children that they were willing to impose a heavy tax upon themselves for that worthy purpose.

I have sometimes thought that we have given greater attention to the mental development of our children than to their moral and spiritual development. Advancement is the spirit of the age. In the State Fair now being held in this city we can witness the improvements that have been made in our stock. There seems to be a strong desire on the part of our farmers and stockraisers to have the best kind of stock, which is very commendable. There is a growing tendency, also on the part of the people generally, to improve the architecture of the public buildings and houses of worship. Then in all the towns and villages of the Saints there is a disposition manifested on every hand to build beautiful homes. Away down in Mexico we found elegant homes that would adorn the most beautiful residence part of Salt Lake City. This feeling to advance and to improve is abroad in the land. Now, ought we not in our educational matters to try and keep pace with this general improvement? We have great schools here. I would not desire to say aught that would detract from the importance of the public school system of Salt Lake City. We ought to be proud of it, and every citizen should rejoice that he has been privileged to have a part in bringing the school system of this city to its present standard. I am thankful that the Latter-day Saints have always been willing to vote Yes on every reasonable proposition of taxation for the benefit of the schools. I am thankful that the Deseret News, the Church organ, published in this city, has always advocated the advancement of the schools and encouraged the people to vote in favor of everything that was

for the improvement of the system.

There is one thing in connection with education that I desire to draw your attention to, and that is that we have in our midst a Church school system, where the children of the Latter-day Saints are brought under the influence of men and women who have the love of the everlasting Gospel in their hearts and the spirit of the missionary in their educational labors; men and women who feel that mental advancement is not all that should be looked after in the education of the young, but that it is highly important, if not the most important feature of education, that young people should be impressed with the fact that there is a living and true God, and that He has established upon the earth His Church, in fulfillment of the prophecies that have been delivered by the ancient servants of God concerning the dispensation of the fulness of times.

I think there should be a greater interest on the part of the Latter-day Saints in regard to the Church schools. We have found in some Stakes that the Stake academies are struggling for an existence, and that there has been a coldness manifested by some in regard to their support, perhaps for the reason that they could send their children to the public schools free of cost, or perchance because the academy was not located in the place where they desired it. I feel, in connection with the improvement of our public buildings, our homes, our farms, and our stock, that above all these things should be the spiritual as well as mental improvement of the precious sons and daughters that our Father has committed to our care. It is written in the revelations that our Father will hold us responsible for the education that we give to our children; and He has given us a commandment that we should not only seek wisdom from good books, but also by faith. We must have faith in the acquiring of information. But faith to a very large extent has been shut out from the public school system. The organization of the earth, the creation of the inhabitants thereof, and all such things are accounted for by science so-called independent of God; and the re-

sult has been in many instances that young people have graduated from seminaries of learning without any faith in God and entertaining infidelic ideas. Brother Kimball told us yesterday of fathers who felt there was great need for missionary work in families. I would like to suggest to the fathers and mothers of Israel, if they desire missionary work in their families, no better work of this character can be accomplished than by placing their sons and daughters in the institutions that have been established for the education of the children of the Latter-day Saints. It will be a very rare thing for a son or a daughter to go to a Church school for two, three or four years, and come away from it without faith in God. Such a thing, I believe, is almost unheard of in our Church schools. Young men and young women of a skeptical turn of mind have oft times been sent to these schools, and faith has been established in their hearts. There is no experience that I know of that equals the education given in our Church schools for establishing faith in the hearts of the rising generation, save only the experience that is gained abroad by the missionaries in preaching the everlasting Gospel. When I am brought in contact with a class of young men in one of these Church schools, I always feel as though I was in the company of a number of missionaries in some conference abroad. There is the same spirit in these institutions that accompanies the missionary. That spirit can be felt when we come in contact with the professors who are engaged in teaching. Therefore, I say, if we love our children we will give them opportunities in these educational institutions that have been established for the express purpose of planting faith in the hearts of the young. It is not sufficient that our children should go to the Sabbath school for an hour or two once a week; it is not sufficient that they should go to the Improvement association or to the Primary association for an hour or two once a week, and all the rest of the week be brought in contact with influences that are opposed to the work of the Lord. They will be

strong boys and girls and blessed indeed if they can devote eight or nine hours every day to the study of things wherein God is not mentioned, and one hour a week to the study of theology, and yet have their feet firmly established in the right path. We should be anxious for them to have all the opportunities for gaining a knowledge of the Gospel that surround us; such advantages abound throughout Zion. There never should have to be a report made by any Stake Presidency that the Church Academy in their Stake is in a languishing condition. The story all the time should be, give us more room; the students are filling our halls, and we do not have sufficient accommodation. With every Church academy it should be the story that they have the largest attendance of any school in the Stake. There should be greater interest in these Church schools, because better results flow from this education than from any other that is given in the land. It ought to be this way, because God is in the movement, and the Spirit of the Lord rests upon the teachers.

Across the road from here is an elegant building that has been erected as a part of the Latter-day Saints' University by the freewill offerings of a number of men in the community whom the Lord has blessed with means. I think I heard a report made when the building was dedicated, that the Presidency of this Stake and a number of other brethren met together and appointed a committee to solicit subscriptions for the erection of the building, the land having been donated by President Lorenzo Snow as the trustee-in-trust, and in a few days \$30,000 was given for that purpose. I look upon that building as a monument to the men who contributed the means, and I would like to see a tablet placed in the Latter-day Saints' Business College with their names engraved upon it. The money that erected that building is a contribution to the youth of Zion—to my sons and daughters and to your sons and daughters, that they may have a place to go where they can be educated, not only in the learning of the world, but also in the learning of

heaven. I feel grateful to the men who donated the means for the erection of that building, and their names will live in the history of this people. Recently there died in this city a young man, Brother Samuel Barratt, who had had it in his heart to assist this same institution, but he was cut off before he accomplished what he desired, and the heart of his mother went out to the son and to the educational interests of the Church of Jesus Christ of Latter-day Saints, with the result that she contributed something like \$25,000 to erect a building to be known as Barratt hall, for the benefit and blessing of the youth of Israel, and in doing so she has reared a monument to her son and has made it possible for his name and her name to live for generations in the hearts of the people, though the perpetuation of any name is but a small thing in comparison with the blessing that will come to thousands of the youth of our community by reason of this liberality. Brother Ezra T. Clark, of Davis County, has also contributed \$1,000 of his means toward the establishment of a library of Natural Science in the Latter-day Saints' University. Other members of the Church have given freely for the support and encouragement of our church school system. Their names will also be held in honorable remembrance among the people, and I believe they and their children after them will be blessed because of this liberality.

I would like to say to all the rich men among the Latter-day Saints: If you desire to live in the hearts of the people, if you desire to have men and women stand up in the future and bless your names and your memories, let a portion of your substance which God has given you be consecrated to the blessing of the youth of Israel, that their feet may be established in the straight way.

There are many examples of this character among those who are not of us. In the southeastern part of this city is a magnificent structure—the Kearns' St. Ann's Orphanage—for the blessing and comfort of the orphans of the Catholic Church (and, for aught I know, the orphans of any church), to erect which Mrs. Kearns contributed

\$50,000; and the name of Kearns will, by reason of that, live in the future history of Utah. Although the citizens of this State have honored Hon. Thomas Kearns with the greatest political gift they had to give, and have sent him to represent them in the Senate of the United States, the name of Kearns will be remembered in connection with this orphanage long after the fact that he was Senator of the United States shall have been forgotten. We hear of other men in this community who have contributed \$10,000 each toward the erection of the Catholic cathedral now being reared in this city; and I say that their example is worthy of imitation.

We ought to be willing and anxious, if God has blessed us with an abundance of this world's goods, to give of that substance for the benefit and blessing of the people. President Young set the example. His name will live forever with every instructor and every student in the Church schools. Can they ever forget Brigham Young, the man who established the Brigham Young College and the Brigham Young Academy; the man who left a valuable block of land as a site for a Latter-day Saint University, the proceeds from the sale of which are to be used to erect the Brigham Young Memorial Hall on the ground of the Latter-day Saints' University? Men talk about his opposition to education. Why, in giving his means so generously he demonstrated that he stood foremost in the midst of the people in favor of education. The Latter-day Saints have nothing to fear from proper education. God Almighty has commanded us to seek for wisdom by faith and by study. If we desire to honor God and keep His commandments, the more education we obtain, the greater will be the glory that we will bring to our Father in heaven. We ought to be an educated people. It is the decree of God that we shall be. There should be houses of learning, wherein the principles of the Gospel can be taught, springing up in every part of the land. This educational work was commenced by the Prophet Joseph Smith. He got learned professors to teach the early Elders of the Church, that they might have understanding

concerning science, history, and languages. This Church is and always will be opposed to ignorance. The uplifting of our sons and daughters should be above all else. I desire to impress upon you, my brethren and sisters, this fact, your children who attend Church schools can be advanced in every line of education. In science, art, literature, and in every other desirable branch of book learning. In addition to this they are trained in a knowledge of God. To know the Lord, and to have faith in His work, is of the utmost importance. Let the children receive a part of their education in institutions where these precious things are taught.

I thank God for this conference and for the glorious instructions that have been imparted. I thank the Lord with all my heart for a testimony concerning the truth of this work, and that I can join with these my beloved brethren in bearing record of its divinity, that Joseph Smith is a mighty Prophet of the Lord, that the authority of the Holy Priesthood has been restored to men upon the earth, and that it is the decree of our Father that we shall continue to spread out, to colonize, to build up and to increase in strength and power in this promised land, under a government which has been established by the inspiration of the Spirit of God and by His commandment, that all men might have liberty, and that His work might be accomplished. God help us to be true, faithful and steadfast to the covenants that we have made, and in our allegiance to our Father in heaven, and also in our allegiance to and support of His Priesthood and servants who lead us in this dispensation, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem,

Light and Truth.

Benediction by Elder Charles O. Card.

AT THE ASSEMBLY HALL.

An overflow meeting was held in the Assembly Hall, at 2 p. m. Elder Anthon H. Lund presiding.

The Temple choir and congregation sang:

"Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam."

Prayer was offered by Elder Thomas E. Taylor.

The Temple choir sang:

"Our mountain home so dear."

ELDER BEN E. RICH.

I humbly ask for your faith and prayers for the few moments I may stand before you. I make this request because I believe God answers the prayers of the Latter-day Saints. I believe it is necessary for us to have His aid when we meet together upon occasions of this kind for the purpose of being instructed in the work of the Lord and our duties towards Him.

When Apostle Lund was speaking in the Tabernacle yesterday he referred to a portion of that revelation of the Apostle John, given while upon the Isle of Patmos, concerning the penalty attached to any one adding to the words of that revelation, and also the construction placed upon it by the divines of the age in their endeavors to convert mankind to the idea that it was the intention of the Almighty to close the heavens against the earth and to give to His children no more revelation.

I fully realize that among some of the divines of the day, especially those who have lived in these valleys of the mountains and who seem to be filled with a desire to lead the Latter-day Saints from what they consider the error of their way, that they place this construction upon that passage.

Brother Lund very beautifully called attention to and quoted other passages of scripture which went to show that no intention of this kind was placed upon those words by the Lord who gave them, through the inspiration of His Holy Spirit, to the Apostle who was upon that lonely and desolate island.

I know there are those who have a desire, and have so expressed it to lead away the young from the faith of the Latter-day Saints, and they have gone so far as to make the assertion that with the older members of the Church there is no use bothering with them. And I thought it would be well if I called their attention to something that does carry with it a responsibility, and that does not merely refer to the age in which they were written.

Inasmuch as they profess to be ministers of the Gospel of the Lord Jesus Christ; inasmuch as they pretend to be preaching the Gospel of Jesus Christ, I would like to call their attention to something that bears with it a great responsibility for them; and the words are found in the 1st portion of that letter written by the Apostle Paul to the Galatian Saints, some of whom, even in that early day were wandering from the truth. He says:

"I marvel that ye are so soon removed from him that call you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

Even in that early day there were men found in the church who had become filled with the evil spirit and who were engaged in introducing errors or changes in the Gospel of Christ. That Gospel, which is the same yesterday, tomorrow, and for ever. It admits of no changes; and the Apostle Paul marvels that there were some even at that time beginning to be turned towards another gospel. He therefore makes that sweeping charge and statement which I have read, and then as if he desired to impress it more strongly upon their minds he repeats his words by saying: "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

These words bear greater responsibility than the construction placed upon them by many of the divines of the age; and there is no question that the responsibility mentioned in these words reach down to our day, and will reach to every age so long as mankind is working out his salvation in the name of Jesus Christ.

Every man who stands before a congregation of people for the purpose of teaching, professing to be preaching the Gospel of Jesus Christ; professing to be a minister of the Gospel, should always bear in mind the words of the Apostle Paul that if they preach any other Gospel; if they try to pervert

the gospel; if they present to mankind something that is not the gospel and call it the gospel of Jesus Christ, that the curse of God will rest upon them; and inasmuch as they have a desire to lead away the young men and the young women from the faith of the Latter-day Saints, I trust that they will picture up in their minds what was the gospel 1800 years ago, what it should be today, what it must be tomorrow, the doctrines that are pleasing in the sight of God. That Gospel which was the power of God unto salvation while Christ was upon the earth. That Gospel which He left to His Apostles when He commanded them to go into all the world and preach the Gospel to every creature, with the statement that they who believed and were baptized should be saved and they who believed not should be damned.

Now, for a few moments, as time will justify, let us touch upon a few of the principles which went to make up the Gospel of Jesus Christ. First, faith in God, the God of Abraham, Isaac and Jacob. That is the foundation stone. And when these professed ministers attempt to lead away the young people of the Latter-day Saints, they must preach a belief in that being unto them, and in no other, for "Thou shalt serve the Lord thy God with all thy might, with all thy mind and with all thy strength." We must not serve an unknown God, but worship the true and Living God; that being who made man in His image and placed him upon the earth. Not a supreme power believed in by the infidel world, only called by another name; not a supreme power that you feel in the air or see in the leaves upon the trees which infidels call by the name of nature, and which modern christians call God—both the same thing, only called by different names. That Being in whose image man is made, of whom Christ was in the express image, and that Being whom Stephen saw as he gazed up steadfastly into heaven when they were stoning him to death, and when he bore testimony that he saw Jesus standing upon the right hand of God; that is the God of Abraham, Isaac and Jacob.

Now, this is the foundation stone. This is the supreme being that they must believe in, because it is the foundation of the Gospel of Jesus Christ and one of His Holy Apostles said the curse of God would rest upon any man, even though he be an angel from heaven, who pretended to preach any other Gospel.

It is true, they call upon mankind to believe in something, but the starting point is to believe in that God who gave us life, whose children we are, and Him we expect to obey while we live upon the earth; and if they reject the foundation, then their whole structure must fall to the ground as worthless. Because if the evil one may succeed in having you worship something that is not God, then he has gained a victory, for he has taken from the work of the Lord the very foundation upon which the structure stands. Therefore, it is important that the ministers first convert themselves to the idea of a personal God before they pretend to be His servants and attempt to lead any one into the paths of righteousness.

It is true, they may call upon mankind to repent; it is true, some of them may call upon mankind to be baptized—some of them do not; and some of them say you must be baptized in one way, and some in another, and still some in a different manner, while the Gospel of Christ, as contained within the lids of this sacred book teaches that there is but one faith, one Lord and one baptism. This Gospel is the power of God unto salvation. So these divines should become converted among themselves as to whether baptism is necessary, and if so, what kind of baptism is necessary, and they themselves dispense with all forms of baptism except the one sanctioned by God, before they can hope to have any force or weight in trying to lead the children of the Latter-day Saints unto them. The Gospel taught anciently was, that as many as were baptized were buried as in a watery grave, typical of Christ's death, and that they came forth from the watery grave as typifying the resurrection of Christ from the tomb, and laid the old man of sin in the grave, coming forth with a pure and resurrected body in newness of life.

The Gospel of Jesus Christ tells us what the organization was—that God had placed in the Church Apostles, Prophets and other officers. That He placed them there for the work of the ministry. Those who profess to be ministers of Christ and desire to convert the Latter-day Saints will admit that there is a necessity for the work of the ministry, and if that be so, then there is also a necessity for those whom Christ placed in the Church to do that work. The divine record teaches us that they were placed there for the perfecting of the Saints, for the work of the ministry and that they should remain there until we all come to a unity of the Faith. And they were to keep the Saints steadfast, to preserve them from being tossed about by every wind of doctrine taught by men. But what is the condition we find in Christendom today, after they have been preaching that the heavens are as brass over our heads, and that God gives no more revelations; that he has no more inspired men upon the earth today. No Prophets, no Apostles. Therefore, there is no wonder that they are tossed about by every wind of doctrine taught by men, and instead of coming to a unity of the faith, they are fast becoming divided and subdivided more and more every year. God says, Except ye are one ye are not Mine. Are they one. They are one only in this—they are united in fighting against the one pure, living faith, organized by God through the Prophet Joseph Smith, who was actuated by that eternal principle, revelation, the only principle that ever did save mankind.

I believe I made the statement here one year ago that the devil never did care how many dead prophets the people believed in, and he does not care today; but he does care if they believe in the living prophets. Whenever the Lord has sent His prophets upon the earth to deliver His message to the children of men, what did the devil care how much the people believed in dead prophets, so long as he could influence them to reject the living ones. That is his business. That is what he desires to accomplish. He knows the living prophets upon the earth have a message of life or death

to the people. And he seeks to lead them astray by influencing them to sing praises to the dead prophets, while he is leading them from the living ones. He did so in the days of Jesus, and I want to tell you there were the same kind of people then who loved to offer long prayers in their synagogues, who pretended to act as ministers of the Gospel message, who were leaders or men, who were learned in the laws, who were foremost among the people in crying "crucify Him, crucify Him." And that same pretended divine power that fought Christ 1800 years ago, is the power that is fighting the Latter-day Saints today. The devil does not care how many Christian ministers sing the praises of Peter James and John, how many times they go to the churches and offer long prayers, but he does care when honest souls are turned to listen to the living oracles. He knows that God has spoken from the heavens in the age in which we live. He knows there are prophets upon the earth today who have a message of life or death to the generation of the earth at the present time; and his business is to close the people's ears and to blind their eyes against this message.

I want to tell you young men and young girls belonging to the Church of Jesus Christ of Latter-day Saints, it is a duty you owe to yourselves and to your parents to pray for the faith of this Gospel and to gain a testimony concerning the truthfulness of the same.

They say we have our little children singing the songs of Zion and singing the faith of the Gospel. That is good. That is what we should do. I have heard men say they would not interfere with the faith of their children but let them grow up to manhood and choose for themselves, and whenever I hear a person claiming to be a Latter-day Saint making remarks of this kind I feel in my heart that he is a hypocrite when he says he has a love for the truth and has a testimony of the Gospel. If God has given me a testimony that Joseph Smith was a Prophet of God, that the men standing at the head of this Church are prophets and apostles, then, so long as I do not bear that testimony, and commence and teach men

children in their infancy the great truths of the Gospel and try and instil in their minds and hearts these principles, then I am a hypocrite.

I bear witness to the world that God has revealed these truths to the children of men in this our day, that the Gospel as taught by this people came from God, and I want my children to sing it, I want them to get it in to the marrow of their bones so that these hypocritical agents of hell, who pretend to be ministers of the Gospel of Christ, cannot get it out.

I pray God to bless you in the name of Jesus Christ. Amen.

Sister Maggie Swan Hull and Brother Martin S. Lindsay sang a duet entitled:

"The Better Land."

ELDER ABRAHAM O. WOODRUFF,

of the quorum of the Twelve: My beloved brethren and sisters: During the few moments that I will occupy this responsible position, I pray that I may enjoy the light and inspiration of our Maker, that I may address you under the same spirit that has actuated the other speakers of our conference.

I rejoice in contemplating the Gospel of the Lord Jesus Christ, with its blessings and privileges. The works of God are eternal. That which was true a thousand years ago is just as true today. There is no necessity for the Elders of this Church to call a convention of the Presidents of Stakes and other leading men in the different departments of the Church, to revise their creed or to counsel together for days or for weeks to ascertain whether or not God is a material being, or whether He is without body, parts or passions.

There is no need of this people being called together to change the Articles of their Faith, or their creed, for that which they have received is not of man, but from God. It must be very humiliating indeed to a religionist when he thinks upon the fact that his religious sect is forced to call its representatives together from time to time for the purpose of revising its creed, for the reason that the age has outgrown it; that scientific and other discoveries have brought to light cer-

tain truths that prove the creeds of fifty or a hundred years ago to be incorrect.

I thank God that this is not the case with Mormonism, and that there has never been, nor will there ever be, any change in the creed or principles of the system upon which the faith of this people is founded. And this is a grand difference between the work of man and the work of God. That which is of man must be modified and changed to meet the demands of various ages in which mankind live, but that which is of God will endure, as the Gospel of Jesus Christ, as revealed through the Prophet Joseph Smith has endured the scrutiny of critics, the discoveries and the light of science in our day and time.

If this work had not come from God, it would be necessary for the Book of Mormon to be revised in order to keep pace with the times; because the remarkable discoveries which have been made would have proven the record entirely false, had it been originated by man. But it has stood the test of time, of science, of investigation and discovery and stands today a monument of revealed truth. It must be very humiliating, indeed, for people who have pinned their faith to a creed that requires constant modification and change to keep the foundation stones replaced with better ones they deem more safe, secure and substantial. With this people and their faith, there has never been one stone removed or replaced in the foundation of the Gospel of Christ as revealed through the Prophet Joseph Smith. This can not be said of any other religion upon the face of the earth. Some of the greatest among them have many times changed and revised their creeds to suit the times and the conditions of the people. Every time they now change their creeds they incorporate some truth revealed through the Prophet Joseph Smith. This is because the gospel has gone forth, the people are becoming enlightened, the honest see the beauties of the truth and are no longer satisfied with mere theories of men.

We have great reason to rejoice in these things and in this record of the Nephite prophets, which has been handed down to us. Notwithstanding the

remarkable discoveries that have been made through researches of scientific men upon this continent, nothing has been brought to light that conflicts with the testimony and belief in that record, and all other great truths of the everlasting Gospel revealed through the Prophet Joseph Smith in our day and time. Thank the Lord for these things. Thank Him for the unchangeable Gospel of the Lord Jesus Christ, which, if it had been of man, would have been altered many times.

Any Latter-day Saint who neglects his duty, finds fault with the authorities of this Church and speaks evil of them will, if he does not repent, apostatize, for we must be true to God. We cannot endure if we be half-hearted. We must receive the Gospel and make it the foundation of our lives here, or some day we will not have faith sufficient to carry us through this life. But when we attend conferences and partake of the light and inspiration there administered, we think it would be impossible for anyone to be so foolish as to become beclouded and turn away from the truth of the Gospel. But we are liable to go away from this gathering, return to our homes and forget that which we have been taught. Doubt may creep in on the part of those who do not keep the commandments of the Lord, and they will be left by the wayside, while those who adhere steadfastly to the Gospel truths will have faith sufficient to carry them out, and will gain life eternal.

We are willing that the Gospel of the Lord Jesus Christ, as we have received it, should be put to the test which Jesus laid down. He said we should know the tree by the fruit that it bears. One of the prominent principles of our faith is our form of marriage to which I wish to direct your attention. He who receives a wife in this Church receives her, if faithful, for time and for all eternity; and through the blessing of God and through their faithfulness there will be no end to their posterity and to the kingdom over which they will be permitted some day to preside.

On the contrary, the sectarian belief, according to the marital contract they

enter into, is simply binding upon them until death does them part. That principle which produces light, life and knowledge must be of God, while that which destroys life, which takes away or prevents life is of the opposite power. For everything good, is from the Lord, and that which is evil, comes from Satan.

In the Eastern and New England States, in old New England families, from which many of us have sprung, on the old homesteads of our fathers and grandfathers many of the names of those who did not accept the Gospel have become almost extinct. This is because it is customary now not to have large families; therefore children in many places in the East are rare. But this is not the case with the Latter-day Saints. It is contrary to their principles and practice. For instance. President Edward H. Snow, of the St. George Stake, recently called upon his uncle at the close of his mission in the East, and he found him respected and loved by those who knew him in his neighborhood. He was, however, without posterity, while his brother, who had embraced the Gospel, when he passed away left about a score of children, grand children and great grandchildren upon the earth to bear his name.

My own father, who embraced the Gospel, and his brother, who did not, furnish another example. Father's brother left but one or two lineal representatives when he passed away, while my father left something like twenty-three children, eighty-five grandchildren and fourteen to fifteen great grandchildren. I could call examples of this kind to your attention by the score to show what the Gospel has done for this people in teaching them to build for eternity and not for time alone. This people do not believe in the evil of destruction of life, which is eating at the root and sapping the vitality of this nation today and which is believed in by so many of the world outside of those who have accepted the Gospel of the Lord Jesus Christ. This people believe in promoting and sustaining life. This is what the Gospel tree produces. And we leave it to the judgment of all honorable men and

women upon the earth, to be their own judges as to whether this fruit is good or not.

We should thank God for the light of the Gospel restored through the Prophet Joseph. It is of God, the Eternal Father. He did not speak of Himself; he only spoke as he was inspired and commanded of God. Every prophecy he ever uttered will be fulfilled; for he was a prophet of the true and living God, ordained from before the foundation of the world, to come forth in this day and time and be the instrument in ushering in the greatest and last dispensation.

May the Lord help us to be true to this Gospel which we have espoused, that we may be led by its light, dictated by its principles and influenced by its power, that we may gain eternal life. I ask in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

It would not be in good taste for me to occupy more than a short time as there are a number of speakers present. As I catch a glimpse of the outside it appears gloomy, as the sun is not shining. Although it might appear that it would not shine again, it will in due time. This idea came to me as I looked into your faces and I fancied you were taking life too seriously. Do not, dear brethren and sisters, take life too seriously, for we are not altogether responsible for the Church of Jesus Christ of Latter-day Saints. I am very serious and solemn at times and worry a great deal. I read somewhere that the man that worries is not well balanced. Let us cease fretting about the Lord's Church and become evenly balanced, so that we are not under the necessity of trusting to the "arm of flesh," but are fixed and fastened to the "rock of revelation."

Some of us are very much exercised about certain things that are transpiring in the Church, and in relation to the actions of others. This has always been the case since the organization of this work. While it may be true that many of this people have been tried over the actions of men, it will continue to be the case as long as men pre-

side over us. I desire to inform you that men and women that are not keeping the commandments of the Lord, but are continually giving way to their weaknesses, justify themselves by pointing out what they consider mistakes in the presiding officers of the Church. They worry very much more about something that does not come under their supervision than they do about their transgressions.

I have noticed in associating among the Latter-day Saints, and it has been my happy privilege to come in close contact with very many of our young people, and older ones for that matter. They explain to me some of the things they are worried about, and quite frequently it is discovered that they are most concerned about matters that they have absolutely no faith in. For example: A person that pays no tithing is continually laying awake for fear it will not be properly used, and this kind of people finally wind up by apostatizing because of fancied and oftentimes imaginary wrongs their brethren have done them. The Lord has said, in the Doctrine & Covenants, page 421, "But those who cry transgression do it because they are the servants of sin and are the children of disobedience themselves."

The question always arises in my mind as to whether we joined the Church of Jesus Christ of Latter-day Saints or joined ourselves to the presiding officers. I remember hearing related a story of one of our brethren being very severely reproved by President Brigham Young, and he afterwards said: "Now go and apostatize." The reply came back, "I will never do it, this is not your Church but the Church of Jesus Christ of Latter-day Saints."

We must each and every one of us have this lesson indelibly impressed upon us, and cease troubling ourselves outside of those things for which we are responsible. Try and be cheerful, realizing that the sun will shine and "by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail." There is every reason for us to believe that we will prevail over our enemies if we will sustain and sup-

port the Priesthood and "mind our own business."

One of the difficulties that comes to us in laboring among the Priesthood quorums and the young men, is the mistake of reaching out for a season and then to all outward appearances ceasing to climb. It seems as if the Lord has breathed into everything to look up. I am speaking more particularly about intellectual progress, of knowledge gained. I am not converted to the theory of the mother that taught her child "to hang her clothes on a hickory limb and not go near the water," for we must be reaching, climbing, towering and trying to prepare ourselves for the great events of life. There is always some chances to be taken and it is expected that mistakes will be made and that "we will change our opinions and correct our mistakes."

I desire to illustrate the idea I wish to convey, by telling the following story, I once heard: One of our Bishops in early days was accustomed to floating logs down the Mississippi river. Occasionally one would break loose and find its way into a whirlpool, and it would go round and round until it was wasted away. The log was traveling all the time but was left behind and made no progress.

So it is with some of our presiding officers and young men. We frequently meet with men and women, boys and girls, that have a most promising future. These young people oftentimes graduate and through their talent and genius have prospects of becoming most useful men and women. At the expiration of a little time, inquiry is made about some of them and to our sorrow they have fallen into the whirlpool and, like the log, are merely traveling in a circle and are not cultivating the talent which the Lord has given them. This does not apply to all, but is too frequently the case. We are surely aware that the course of the Latter-day Gospel is onward and upward, and if we young men get into ruts, or if we undertake to impede the progress of this work we will be ground to powder.

There is another principle I very much desire to call your attention to, and that is, the eternal progression of

the Gospel and what it requires to secure eternal life.

When we Elders go among the children of men in the world, we teach them Faith, Repentance, Baptism and the Laying on of Hands for the Holy Ghost. To receive the Holy Ghost by the laying on of hands is to be greatly favored of the Lord. We readily accept the fact that there's a "light that lighteth every man," that cometh into the world and, as Paul puts it, "But the manifestation of the spirit is given to every man to profit withal." Now, we claim greater light because the Holy Ghost will always remain with us, if we do not violate the commandments of the Lord, "as the Holy Ghost cannot be received by the laying on of hands through the medium of any other principle, than the principle of righteousness."

The Prophet Joseph Smith informs us that the first Comforter or Holy Ghost has no other effect than pure intelligence, and the Prophet continues by saying "The other Comforter spoken of is a subject of great interest and perhaps understood by few of this generation. After receiving the first Comforter then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will say unto him, Son, thou shalt be exalted, etc. When the Lord has thoroughly proven him and finds that the man will serve Him at all hazards then the man will find his calling and election made sure. Then it will be his privilege to receive the other Comforter which the Lord has promised the Saints as recorded in the testimony of St. John, 14: 12, 27. "Now what is this other Comforter?" says Joseph: "It is no more nor less than the Lord Jesus Christ, and this is the sum and substance of the matter, that when any man obtains this last Comforter he will have the personage of Jesus Christ to attend him, or appear unto him from time to time and even He will manifest the Father unto him."

The above statement is sufficient proof of what is required to secure eternal life.

Now, my brethren and sisters, let us be serious for a few moments. How

many are there amongst us that have advanced far enough to have gained this knowledge? We have had the Holy Ghost conferred upon us for many years. I was baptized and received the laying on of hands when eight years old. I have not made my election sure. I have not attained to that great desire as yet. Are we going to be satisfied and cease to hunger and thirst after righteousness, and the moment we meet with adversity and trouble, lay down and cease our progression and advancement? I have seen new colonies of the Saints built up in some of our little settlements almost like magic. They reached a certain place with their improvements and like the Arkansas traveler became satisfied and made no further improvements. I am sometimes fearful that many of our people "climb their little hill" and then go down again. Young people get married, and oftentimes reach a place where all climbing, towering and reaching out after knowledge ceases and they merely eke out an existence. To see young men with such grand opportunities and prospects stop and wait for something to come to them is most deplorable. I ask you, to consider the changes, advancement and improvement your foreign missionary Elders undergo after a brief mission of two years. Their very being is changed, but note the frequency with which they cease progression and fall back to old habits, and become "mentally lazy."

The Lord is not well pleased with this evil, for it is found in our Priesthood quorums. The Lord made plain to His servant Oliver Cowdery, "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought. But behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong."

The effects of idleness and mental laziness cause a stupor of thought and

will grieve the spirit of the Lord, and if persisted in will result in the withdrawal of the Spirit of the Lord. I am in favor of repenting of this evil and feel that we should dedicate a part at least of our time to attaining wisdom and in preparing ourselves for the great work that is before us.

I am in no wise alarmed that Christian ministers are coming among our people. I wish they would send 500 to visit among them. There is nothing better than opposition, to awaken and arouse us from our seeming security and lethargy. Every one should know that the Gospel is true and be able to vindicate his people. It amuses me to hear our Elders sometimes, almost boastingly, relate how they dumb-founded the Christian ministers. While this is true in many cases, it is also true that we do not always meet the learned, intelligent preachers of the world. These educated men treat our Elders indifferently and will not deign to meet them. They put me in mind of the Pharisees that wrapped their robes around them as they stood on the Temple steps for fear the Apostles' clothing might touch them. We will yet measure arms with the most learned and greatest men of the world, as our Seventies will find their way among the nations and peoples. As Paul stood before King Agrippa so will the Elders of the Church of Jesus Christ of Latter-day Saints stand before kings and queens and the great men of the world. You can put that down, for it is true.

May the Lord bless and help you to remember these things and enable you to not take life too seriously, I ask it in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS.

The semi-annual conference for the year 1901, with this session, is drawing to its close. I have tried to recapitulate in my thought the great things that have been taught us; and I have come to this conclusion with reference to all our conferences, that while a great variety of instruction is imparted, it is generally the case that one doctrine will rise up in prominence above every other, according, I presume, as the development or circum-

stances of the Saints require that now this and now that, and then another doctrine should be impressed upon their minds.

I think when you return to your homes, the one thing which above all others you will carry with you from this conference will be the emphasis that has been placed upon the doctrine of reverence for the name of Deity. The time had come in the history of our people when it became absolutely necessary that their attention be called particularly to this commandment; for it is a commandment, as much in force today as it was when first given amidst the thunders that were heard from the summit of that lonely mountain in the wilderness — Mount Sinai) — namely, "Thou shalt love the Lord thy God with all thy might, mind and strength;" and also, "Thou shalt not take the name of the Lord in Vain; for God will not hold him guiltless who taketh His name in vain." That law, I say, is in force today, and yet there has grown up among us a carelessness with reference to this commandment. Blasphemy has become quite common among some of the youth of Zion and it is proper, therefore, that this evil should be corrected, even if it requires the whole attention of a great conference of the Church such as that which is now drawing to a close. The time is opportune for calling the attention of the youth to this subject. The junior classes of the Young Men's Improvement Associations will be taking up the study of the life of Christ during the winter; while the senior classes are about to begin a rather advanced course of study on the First Principles of the Gospel. Some five lessons of their manual are devoted to the subject of "God and the Godhead;" and since there will be such universal thought and study upon this great and fundamental doctrine of the Gospel of Jesus Christ among members of the Church, it is eminently fitting that side by side with this study on the being and character of God, there should be taught also a reverence for His holy name; and that reproof where ever necessary be properly administered to those who do not respect the name of Deity.

It is not necessary, however, in the closing moments of this conference for me to attempt to add anything to what has already been said, and so well said, upon this important subject.

During the few moments that remain for us to be assembled I want to call your attention to one or two things closely related to this main topic of the conference. There is another commandment that might well be regarded almost as a continuation of this commandment calling for respect for the name of deity; and that is respect for Father and Mother. He who commanded man to honor God and reverence His name, also said, "Honor thy father and thy mother that thy days may be long in the land which the Lord Thy God giveth thee." It was also the law of God in ancient Israel that when disrespect for father or for mother went so far as to lead the thoughtless or wicked son or daughter to curse father or mother, death was the penalty. (Exodus, xxi: 17). Of course, that would be regarded as a very extreme doctrine now; but extreme as you may think it, the Lord Jesus Christ Himself placed the seal of His approval upon it. You remember, perhaps, the circumstance of a number of the Pharisees coming to Jesus and complaining against His disciples because, forsooth, they ate with unwashed hands, and thus violated the "tradition of the Elders." A wonderful thing, was it not? But Jesus replied with a counter charge against them, which I will read to you: "But He answered and said unto them: Why do ye also transgress the commandment of God by your tradition?" A more serious thing, I take it, than transgressing the "tradition of the Elders" by eating with unwashed hands. "Why do ye transgress the commandment of God by your traditions?" For God commanded saying: "Honor thy father and thy mother, and he that curseth father or mother, let him die the death." But ye say: Whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites! Well did Esaias prophesy of you, saying:

This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me."

So that however harsh you may think the law of God as given to Moses upon this matter of requiring that there shall be honor for father and for mother among God's people, I answer your charge of harshness against the law of God with the statement that the Lord Jesus Christ approved of it, harsh as it may seem. And reproved sharply those who rendered of non-effect the commandment, by their tradition. Now all I desire to do on this occasion is to impress upon your minds the importance of this doctrine, of honoring father and mother, as well as of honoring the name of Deity. These are kindred commandments, and there is almost as much need to teach the youth of Israel respect for father and mother as there is to teach them reverence for the name of Deity.

There is still another commandment closely related to these two, viz.: respect for the Priesthood of God. In addition to respect for father and for mother, and respect for the name of God, there should also be respect for the Priesthood of God. And when I speak of respecting the Priesthood, I do not mean merely the President of the Church nor for the Apostles of the Church, nor the general authorities of the Church. I mean them of course; but I also mean all those who hold the Priesthood. I bespeak respect for the presidents of Stakes; for Bishops of wards; and also for the Priests, who teach the Gospel at the firesides of the people. I bespeak respect for the humblest of God's servants, as well as for the highest; for it is all one authority; it all comes from God. Priesthood is God's power delegated to man, and the humblest that holds that power has a claim upon the respect of both old and young in the midst of the Saints.

I sometimes think that the Priesthood is a little too common in our thought, not too plentiful, for there is work enough for all to do. But in thinking upon it we take into account too much the weaknesses of men, and do not honor sufficiently the Priesthood they hold, and by which they teach the children of men and administer the or-

dinances of the Gospel. Just one passage from the words of Jesus regarding this power and authority, that I may show you how respect for the Priesthood of God is really but a piece of the commandment that men shall honor God. We can trace the doctrine of honoring the Priesthood of God right back to the first commandment to which I refer, namely reverence for Deity Himself.

It is written here in the Scriptures, that when Jesus was sending out His disciples to evangelize the world, he said: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." And the converse of the proposition is of course equally true; namely that he that rejecteth those whom God sends also rejects God.

It is written in this same chapter from which I am quoting that the people who reject the apostles, reject God; and they are commanded to bear witness of it in the most solemn manner, and the Lord promises His servants that it shall be more tolerable for the cities of Sodom and Gomorrah in the day of judgment, than for those who reject them.

When the humble teacher comes into your homes, Latter-day Saints, or when the Priest seeks opportunity to sit by your fireside and teach the peaceable things of the Kingdom to your children, and build up their faith in God, let me say they are God's messengers to your household, and ought to be received as coming from the Lord; and as being possessed—as indeed they are—with a portion of His authority; and it is just as binding upon us to receive these humble servants of God as it is to receive those who hold the highest authority in the Church. We make a mistake if we think we are fulfilling the law of God which commands that His servants shall be honored by honoring the more prominent officials in the church while we sneer at and laugh at and deride the efforts of the more humble servants of God who come among us to instruct us in the things of the Kingdom. Let this conference, then, O, Latter-day Saints, be remembered for teaching, first of all, reverence henceforth in Israel for the name

of Deity; and as collateral parts of that same doctrine—honor for parents; and profound respect for the priesthood of God.

The Lord bless you, Amen.

The choir and congregation sang:

Praise God, from whom all blessings flow.

Benediction by Elder Joshua H. Paul.

AT THE TABERNACLE.

CLOSING SESSION.

Closing session, Sunday, 2 p. m.

President Lorenzo Snow was able to be present this afternoon, to the great gratification of the assemblage.

The choir and congregation sang:

"We thank Thee, O God, for a Prophet, To guide us in these latter days."

Prayer was offered by Elder Frank Y. Taylor.

The choir sang the anthem:

"The Mountain of the Lord's House."

PRESIDENT LORENZO SNOW.

Evidence of advancement—Responsibilities of stake and ward officers—They must not lay their duties upon the Twelve—Apostles to look after interests of the world—Selection of Second Counselor.

My dear brethren and sisters, it is rather a marvel to me that I venture to talk to you this afternoon; not but that I have something to say and would really like to have the time and the voice to say it, and perhaps by the exercise of your faith and prayers I may have the voice to address you for a few minutes. I have been delighted to hear of the spirit that has attended the speakers since this conference opened. It shows to me one glorious fact—that during the last six months the Latter-day Saints have not been idle. When the Elders address this conference and the Spirit is upon them more than it was at the preceding conference, it shows most clearly that there has been an advance on the part of the Latter-day Saints in the performance of their duties. The next conference we have, if the Saints will continue to improve as they have done during the last six months, our Elders will have more of the Spirit, and their addresses will be even more intelligent and more serviceable to you than they have been during this conference.

Brethren and sisters, God bless you. This is what I wanted to say to you. I have had a distressing cold the last eight or ten days, which has made me very hoarse, and I feared that I would not be able to appear at all during this conference.

I want to say a few words in reference to one particular subject, and I do not want what I shall say to be forgotten. It is a matter that concerns all the Saints; you are all interested in it, and especially the Presidents of Stakes, their counselors, the High Councilors, the Bishops and their counselors, and all those who have been appointed to hold certain portions of the Holy Priesthood and to be actively engaged in the various Stakes of Zion. There are now fifty Stakes of Zion and these Stakes are composed of several wards. On an average there are probably seven or eight wards to each Stake. Over each Stake there are a president and two counselors and twelve High Councilors. Then there are Bishops and counselors over the respective wards. And now, what responsibilities rest upon the officials of these fifty Stakes! The dominion of the Latter-day Saints, to a large extent, and the highest and most sacred responsibilities are depending upon these fifty presidents; and there is something to do for each of these authorities that I have mentioned. The most extensive and important responsibilities devolve upon these officials. And although, I doubt not, they have been pretty faithful in the past, they have not been so faithful in some respects, as they ought to have been; they have not realized their sacred responsibilities so much as they might have done.

This Church is now nearly seventy two years of age, and we are not expected to do the work of the days of our youth, but to do greater, larger and more extensive work. The Lord is coming one of these days, and He is interested in the work that you ought to be doing, and anxious to be doing. You ought to do all that you possibly can, and leave everything in your business affairs that you wisely can do and attend to these matters. The presidents of these fifty Stakes should

consider the people in their respective Stakes, in their various dominions. They should regard them as their own family, as their sons and daughters; and take as deep an interest in them as they ought to take in their own wives and children. It should be their thought by day and by night, how and in what way they can be most serviceable to their respective charges. Oh! brethren, do remember these things that I am now talking about; do not forget them. You presidents, when you retire to your rest, you probably can spend half an hour before you go to sleep, and let your thoughts run over your several jurisdictions. See wherein, either physically, financially or spiritually, you can help, and what can be done best in advancing the interests of your official family. These Bishops, however wise and energetic they may think themselves—and the most of them certainly are very wise and energetic—need to be looked after. It is not the duty of the Apostles to look after them.

The Apostles have a work that is in another direction altogether. I want the Presidents of Stakes hereafter to realize that it is their business, not the business of the Apostles; it is the business of the High Priests, the Elders, the Bishops, Priests, Teachers and Deacons to look after these things. Do not lay this duty upon the shoulders of the Apostles. It is not in their line, at least only occasionally. There is a certain channel by and through which the Lord intends to exalt His sons and daughters, to remove wickedness from the earth and to establish righteousness, and that channel is the Priesthood, which God has established and shown clearly the nature and character of the various officers and duties thereof. The Apostles and the Seventies, it is their business by the appointment of the Almighty, to look after the interests of the world. The Seventies and the Twelve Apostles are special witnesses unto the nations of the earth. The business of the High Priests, the Elders and the Bishops is to look after the interests of these various organizations that I have mentioned. You presiding officers of the various Stakes of Zion, the time is

coming when you will not have to call and depend so much upon the Twelve Apostles. They will be directed in other channels, and I want you to distinctly understand it; and do not seek to throw responsibilities that belong to you upon these Twelve Apostles and upon the Seventies.

I wanted to say this, and to speak it with energy and in a way that you will not forget it, that you cannot forget it. It is a wonderful responsibility, and the Lord expects it of you. You ought to know how the laws of God are observed in your respective localities—how the Sabbath is kept; whether the young people are swearing, and off at midnight when they ought to be at home; how the parents govern and control them; how far the people are paying their tithing correctly; what they are doing in regard to their meeting houses, their school houses, and their houses of amusement; whether they are expending their time and means too much in these directions, or not enough; and what you can do in helping them along. Look at these things, and everything that pertains to the happiness of your children, the members of this family of yours, see what you can do about it. And the Lord God of Israel will help you in this, because it is just what He wants you to do. It is the duty that He has placed upon you to discharge, and He certainly will help you. But when you take any other course—when you depend upon the Apostles to reform your respective Stakes—you are doing that which you have no business to do. Do it yourselves, you Presidents of Stakes and counselors, you High Councilors, and you Bishops. The High Council should visit all through the Stake which they have charge of in connection with the President and his counselors. It is not the business altogether of the High Council to just wait till some persons come before them and want some little trifle settled. They have got to do something else, more noble and grand than such little matters. Go where you can do good, and be lively in it.

Now, God bless you Latter-day Saints. I am glad to see such a vast multitude as there is here, and that I understand has been throughout this

conference. I repeat, I am so delighted to hear that the Spirit of God has been on the Elders so bountifully as it has, and that they have spoken so well and so wisely to you as they have. I thank you for the faith you have exercised, because when I arose here I did not know that I could speak five words; but now I have said what I wanted to say. A great deal could be enlarged upon this, and the brethren will do so as opportunity serves.

There is still one matter that I might speak of. I am going on pretty fast toward my eighty-eighth year; I will soon be eighty-eight years old; and I have been laboring now for some months with but one counselor—President Joseph F. Smith. I feel as though I wanted a little more help—another counselor; and I have selected one, (through, I believe, the manifestations of the Lord), who, I think, will be energetic and strong, will serve the people, and help me and President Joseph F. Smith along in a proper way; and I hope you will sustain and support him. God bless you. Amen.

THE GENERAL AUTHORITIES

were presented for the votes of the general assembly by President Joseph F. Smith, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Joseph F. Smith as first counselor in the First Presidency.

Rudger Clawson as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Reed Smoot.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church, John Smith. First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin. William B. Preston as presiding Bish-

op, with Robert T. Burton and John R. Winder as his first and second counselors.

Anthon H. Lund as Church Historian and general Church recorder.

As Trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson, Gorge H. Brimhall, Rudger Clawson and Joseph M. Tanner.

As general superintendent of Church schools, Joseph M. Tanner.

As secretary of the general Church board of education, George Reynolds.

As members of the board of examiners, Joseph M. Tanner, George H. Brimhall, Joshua H. Paul, James H. Linford and John M. Mills.

As secretary of the board of examiners, John M. Mills.

Owing to the recent death of Sister Zina D. H. Young, late president of the Relief Society, and there therefore not being a full organization, the officers were not presented.

General authorities of the Sunday schools:

Lorenzo Snow, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent. Members of the Deseret Sunday School Union Board: Lorenzo Snow, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, George D. Pyper, general secretary; George Reynolds, treasurer.

General authorities of the Young Men's Mutual improvement associations:

Lorenzo Snow, general superintendent; Joseph F. Smith, Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan

Stephens, music director; Horace S. Ensign, assistant music director.

Board of Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner.

General Authorities of the Young Ladies' Mutual Improvement Associations:

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Joan Campbell, recording secretary.

Board of Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell, Lillie T. Freeze, Minnie J. Snow, May Booth Talmage, Rose W. Bennett, Emma Goddard, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze, Susa Y. Gates.

General Authorities of the Primary associations:

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive Derbidge, assistant secretary; Euphemia I. Burnham, recording secretary.

Board of Aids—Aurelia S. Rogers, Lulu L. Greene Richards, Camilla C. Cobb, Cornelia H. Clayton, Belle S. Ross, S. E. Hyde, Edna L. Smith.

Officers of Religion Classes—Anthon H. Lund, general superintendent; Rudger Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary and aid; John M. Mills, Henry Peterson, aids.

Leader and Director of the Tabernacle Choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the general conference.

All the voting was affirmative.

The choir sang:

"Arouse, O ye mortals."

ELDER JOHN HENRY SMITH.

The extension of Zion—Officers should utilize the talents of those under their watchcare—A testimony to the truth of the work.

The spirit of this conference has been such that the saints, in returning to their homes in the various parts of the country, will carry with them, I believe, a fixed determination to seek in every way the improvement of the people. President Smith, in the opening of our conference, laid upon the brethren the necessity of the Priesthood impressing fully and thoroughly upon the minds of the brethren and sisters the room for improvement which exists among some of the members of the community in the character of the language they used. He also sought to impress upon the minds of the brethren and sisters that if we would make ourselves acceptable to our Heavenly Father, a more thoughtful observance of many of the primary principles of the Gospel and the moral rules and regulations of the law of God would be required on the part of the Saints, and the presiding officers would have to follow up any evidence of laxness in morality, any tendency to profanity or to the use of intoxicating drinks, in the districts over which they were called to preside. Several of the brethren have spoken upon this subject, and the spirit of their instructions, I believe, has found lodgment in the hearts of those who were permitted to listen unto them. President Snow comes to us this afternoon, in the closing hours of this conference, and presents to us his suggestions looking to a more active labor upon the part of presiding officers in the wards and Stakes of Zion, and emphasizes the suggestions presented in the remarks of President Smith that more care is requisite on the part of the Saints to hold themselves in closer communion with the Spirit of the Lord and to seek to avoid the possibility of profanity, coarseness of language, or the disobeying of any of the plain and simple requirements of the Gospel.

In the time I may occupy I desire to say to the Latter-day

Saints that the work of the Lord is extending. Its growth cannot be questioned by those who administer in the various sections of the country and discover in their visits the constant onward movement on the part of the members of the Church of Jesus Christ of Latter-day Saints to seek to extend the borders of Zion. As President Snow remarked, the organization of fifty Stakes presents to the world a body of 150 men as presidents, equipped by the possession of the High Priesthood, set apart and instructed in the doctrines of the Gospel of the Lord Jesus. Called to the aid of each of these presidencies, as a rule, in every Stake of Zion, are eighteen more High Priests in the form of High Council and alternates. These men are selected from among the most capable, God-fearing and earnest men that can be found in the organization. They are the chosen judges among the people; and, as has been explained by President Snow, they are not alone judges of doctrine, judges of the conditions of their brethren who may be in transgression, judges to adjust differences in matters of finance, but they are men who by their experience in the world in teaching the principles of the Gospel and in seeking to extend the borders of Zion are presumed to be thoroughly prepared for the discharge of the sacred obligation of preaching the principles of righteousness and pointing the way of life to the people over whom they are called to preside in connection with the presidency of the Stake. Following in their wake, in every one of these Stakes are several wards, fully and thoroughly organized for the performance of the duty of guarding the interests, temporal and spiritual, of the people in their districts. Many of the Bishops of the wards selected to administer under the direction of the presiding authority of the Church through the presidency of the Stake, have had an extended experience in the practical things of life, and there are but few of them but what have had an extended experience in various lands and climes seeking to enlarge the borders of Zion in the promulgation of the principles of the Gospel of the Lord Jesus. These men have

won their spurs, if you please, from the fact that their hearts have been given to the accomplishment of our Father's purposes. It is sometimes manifest, however, that in the fulfillment of the duties attaching to the Bishopric the same skill and ability is not manifested by them as they exhibited in heralding the truth among the children of men and calling the world to repentance. The suggestions couched in the instructions of President Snow, that he wished these Presidents of Stakes to be fathers of these families, to love them as their own wives and children, and to guard their interests and establish in their breasts a determination to obey the commandments of God, are suggestions that I trust every presiding officer in the Stakes and wards of Zion will receive; and it is to be hoped that the same spirit and sentiment shall be engendered in the breasts of the presidents of the High Priests' quorums, the Seventies' quorums and the Elders' quorums, that at any time and place where the Presidency of the Church may require capable and thorough men for the discharge of any duty in connection with the development of the work of God, they shall be enabled to supply such men fully equipped for the performance of the part that may be required at their hands. There does sometimes manifest itself in some of the presiding officers, as I have discovered in my experience among the Stakes and wards of Zion, a fear of the development of men. These conditions, it is true, are rare, but they have existed. When young men have sought to equip themselves for the performance of their part, their development seems to have given rise to a fear on the part of the presiding officer that they were ambitious and were seeking to secure an influence that would belittle him in the management and control of his district. It seems to me that the President of the Stake, or the Bishop of the ward, should have a body of men working under his watch-care whose talents he will utilize in those directions where they exhibit skill and ability. The man who fails to utilize and develop the men who are called to labor under him, is indeed lacking in the spirit of the work of

God, and is not himself equipped for the performance of his part looking to the preparation of the men under his watchcare for the mission and destiny that should be theirs.

I recognize the fact, my brethren and sisters, that my time is now far spent. I desire, in connection with my associates, to bear testimony to the truth of the Gospel of the Son of God. I know that it is true. I know that the organization established through the ministrations of the Savior of the world, under the direction of the Father, is among the children of men; that it has come to aid in the regeneration of the human family, and in the due time of the Lord to establish our Father's kingdom in majesty and power in the earth; that He has gathered the elements from the corners of the earth which have thus far united themselves with the work, and while perchance they may not be all that they should be, they have been those elements that have drunk in of the Spirit of Almighty God and have been impressed with a determination that, so far as the Father shall give them the power, they will minister for the accomplishment of His purposes and call mankind to repentance. To this end, my brothers of the Presidencies of the Stakes, of the High Councils, of the Bishoprics; you High Priests, Seventies, and Elders, upon whose heads have been bestowed the Holy Priesthood, see to it that in the struggle for accomplishment of the purposes of Almighty God your hands shall not slacken, but with a determined purpose, with your face to the accomplishment of the divine will, you will crowd forward our Father's work and aid in the establishment of His kingdom, that the Redeemer of the world shall come and reign in righteousness over a people equipped for the accomplishment of the destiny our Father has marked out for them.

May our Father bless the organization of His Church. May the spirit of life rest upon this aged man who holds the sceptre in his hands. May the glory of God shine round about him, and may his days be lengthened as long as he may desire. May his associates be governed by the same spirit,

and engaged in the self-same work, be found stalwart for the cause of truth and for the maintenance of righteousness in the world; and may all the Priesthood of the Son of God magnify their callings and stand for the truth, is my prayer in the name of Jesus. Amen.

The choir sang:

"Arouse, Oh Ye Mortals."

PRESIDENT RUDGER CLAWSON.

All should be willing to labor according to assignment—Eternal character of the Priesthood.

I desire, my brethren and sisters, to make myself heard, if possible, by this vast congregation of people, though I feel it will be a difficult matter. I want to say that this call has come to me as a great surprise—doubtless as great a surprise to me as to you who are assembled upon this occasion. I feel my weakness and my inefficiency, and that there is nothing that could make me equal to the acceptance of this appointment, of this high responsibility, except a knowledge that this is the work of the Lord. I testify to you that it is the work of the Lord. I feel and realize that the Lord can make His servants equal to every responsibility. I have this faith and this desire; I am willing to work and to labor wherever the Lord wants me to labor, under the direction of my brethren. I desire your faith and prayers, and your support; that you will sustain me in this high calling, as I desire to sustain and hope to be able to sustain my President, President Lorenzo Snow. I desire to be a help and a strength to him, and a counselor in very deed. It is the aim of my life that wherever I am called to labor, in any position, to give my heart and soul to that labor. I want to say to this great congregation of people that I am willing to be used where the Lord wants me, as I feel that this should be the case with all the authorities of the Church of Christ. There is no appointment in this Church, that I know of, that is absolutely permanent, excepting the Holy Priesthood, which we are called to hold. When we receive that we hold it in this life, and we take it with us in the life to come. We exercise it in the world, and we ex-

ercise it out of the world, so long as we are faithful. I think that the Latter-day Saints ought to be educated to the great truth that there are some offices in this Church that are permanent, and others that are not necessarily so. There are some offices conferred upon men that when they remove their residence, or die, cease with them; but not so with the Priesthood. I rejoice in this Priesthood and in this testimony, and I pray God to give me His Spirit and to strengthen me, and I invoke your blessing, your assistance and your faith, in the name of Jesus Christ. Amen.

PRESIDENT BRIGHAM YOUNG.

Future labors of the Twelve in the nations—The workers at home—Printed revelations should be studied.

I am glad that I have the privilege of speaking here, brethren and sisters, before the close of this conference. I thank God for the words that have been spoken, for the testimony of the Spirit that we have witnessed in the speakers, and for the good feeling that has pervaded all the congregations. Those who have been present are witnesses that the Lord has been with the speakers and with the hearers. I am pleased, indeed, that President Snow is able to visit us, and thankful to the Lord to hear his voice. I pray God that his voice may be heard in the congregations of the Saints for many years to come, that he may be preserved to give us counsel and to guide us by the inspiration which rests upon him so powerfully in his declining years; for God has blessed him, and President Lorenzo Snow has been a blessing to this people. I acknowledge that he has been to me. God has sustained him, and long may he be sustained, that we may hear his counsels and behold his face, that he may flourish in the home of the Saints, and that he may be spared to give counsel to us who are younger, and who feel inadequate to walk alone, like children in swaddling clothes. If it were not for God, how could we sustain this vast work that is resting upon the shoulders, in many instances, of comparatively inexperienced men? But God is with the brethren, as He is with President Snow,

as He has been with all our leaders. Thank God, it is His work, not ours; but it is our privilege to labor in it.

The remarks of President Snow shadowed forth a feeling which is found in the breasts of the Twelve Apostles—a desire to go forth to the nations of the earth, to open the Gospel door to those who sit in darkness. The eyes of the Twelve have been roaming over the habitable globe, and they have looked upon Turkey, Austria, Russia, and especially South America. Our minds have been led to the Spanish-speaking people of the Southern republics, and especially to the remnants of the land that are so numerous in South America. We have felt and do now feel that it is our duty to act under the guidance of the Spirit of God, and to go forth, as that Spirit may dictate and in accordance with the President's views, to the nations of the earth to proclaim the Gospel. As Brother Heber J. Grant has gone, so others will go when the Spirit indicates the place and the time, which we hope will be in the near future. The President's remarks, followed by Brother John Henry Smith's, in relation to the Presidents of Stakes, High Councils, and Bishops of Wards, were to the point. Here is a field of labor for the High Priests, for the home missionaries, for the presiding officers in the Stakes, and for all whose labor is at home. The Twelve are relegated to the various parts of the earth, to establish the Gospel among the people. For there was one significant remark dropped by the President this afternoon, to the effect that Christ is coming, and it is not far distant. It will need all the power and Spirit that God will give us to prepare ourselves for that great event. The Presidents of Stakes and all the brethren who are laboring in the midst of the people, as well as the Elders abroad, must rise up in greater power and disseminate this Gospel among the nations of the earth; for then the progress of this work will be accelerated, the judgments of the Almighty will come faster, and His blessings will be poured out without stint upon those that are seeking to establish His work. Ere long the wicked will know that these are the last days with a ven-

geance. They do not seem to realize that the words which have been uttered by the servants of God during the last seventy-one and a half years have been delivered by the inspiration of Almighty God.

I hold in my hands the Book of Mormon. It was translated by the gift and power of God. It is too much slighted in the midst of this people. I say unto you fathers, let the Bible, the Book of Mormon and the Doctrine and Covenants be upon your tables, and have them read in your households. Elders of Israel, read them, especially the Book of Mormon, which is a pure translation from the original. He who reigns above has said that it is true. There is more contained in the Book of Mormon pertaining to this great work of the latter days than can be found in all the rest of the books put together, save only the Book of Doctrine and Covenants. It delineates and foreshadows the destiny of the Latter-day Saints. We have been here now for three days listening to the testimonies of the brethren. We have had a wonderful outpouring of the Holy Spirit, and I shall be glad when the pamphlet is published containing all the teachings and suggestions that have been given, so that we may ponder upon them, because they are the counsels of the Holy Spirit. I want to read to you a couple of verses that are found in II Nephi, and then I will close:

"Wo be unto him that shall say, We have received the word of God, and we need no more of the word of God, for we have enough."

Is there anyone in this congregation who felt that he had enough of the word of God before coming to this conference? Is there any Latter-day Saint that has not absorbed all that has been said here? But there are men and women who do not want any more of the word of God. They died when the

Prophet Joseph died, or when President Young died; and the good old "Mormonism," as it was taught in the days of these men, and perhaps in the days of Presidents Taylor and Woodruff, is good enough for them. But let me say, this is a progressive work, and what you receive at this conference you never received before, in its entirety. There are things both new and old, and we must accept everything that comes to us by the spirit of revelation, because it is God's way of improving the minds of His Saints.

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth, I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have."

The words of President Snow brought forcibly to my mind the fact that we are progressing and advancing. This is the work of God. One conference follows another, and we advance, our minds are enlarged, we can receive the Spirit and power of God, and we know how to use it better now than we did six months ago. May God give us all the grace that is necessary for our perfect salvation in His kingdom, is my humble prayer in the name of Jesus. Amen.

The choir sang the anthem:

"There is a sound in the vale;
There is a voice in the mountain."

The benediction was pronounced by President Joseph F. Smith.

Conference adjourned for six months.

The stenographic work, in taking an account of the proceedings of the conference, was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

SPECIAL CONFERENCE.

Held in the Tabernacle Sunday, Nov. 10, 1901, in Response to a Call
Made by the First Presidency.

MORNING SESSION.

In response to the following announcement, a special conference of the Church of Jesus Christ of Latter-day Saints, assembled in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, November 10, 1901.

Dear Brethren and Sisters—Agreeable with the decision of the Council of Apostles at their regular meeting, Thursday, October 17, we hereby call a general conference of the Church of Jesus Christ of Latter-day Saints to be held in the Tabernacle, Salt Lake City, on Sunday, the 10th of November, next, at 10 o'clock a. m., for the purpose of voting upon the Church authorities.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

There were present, of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund.

Of the quorum of the Twelve Apostles, there were: Brigham Young, John Henry Smith, George Teasdale, Mariner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Patriarch John Smith; of the First Seven Presidents of Seventies; Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric: William B. Preston, Robert T. Burton and Orrin P. Miller.

The choir and congregation sang:

Our God, we raise to Thee
Thanks for Thy blessings free,
We here enjoy.

The opening prayer was offered by Elder Matthias F. Cowley.

Singing by the choir:

All hail the glorious day,
By Prophets long foretold.

PRESIDENT JOSEPH F. SMITH.

The course the Saints should pursue—Necessity of Complete organization—The order and authority and functions of the Priesthood.

My brethren and sisters, I do not expect to occupy very much time this morning, but I feel that it would be proper for me to make a few remarks, as we are gathered here in the capacity of a special general conference of the Church of Jesus Christ of Latter-day Saints, for the purpose of acting upon matters that may be presented to us, in the regular order of the Church and of the Priesthood. It is only recently that we held our semi-annual general conference, which was largely attended, and at which, on the last day, we were privileged to hear the voice of President Lorenzo Snow, who spoke to us for the last time in the flesh, and left with us his instruction and counsel in relation to some of the most important matters that pertain to the continuance of the ministry and the labor of the Apostles of Jesus Christ throughout the world. We little supposed then that it would be the last time he would appear before us, or that we would be favored with his presence, his counsel and wisdom; but the Lord has taken him from our midst. He has finished his mission here, and the labor now devolves upon us who survive. It is our duty to take hold of the work vigorously, with full determination and purpose of heart to carry it on, with the help of the Lord, and in accordance with the inspiration of His Spirit, as it has been done in the past. It is our privilege to live nearer to the Lord, if we will, than we have ever done, that

we may enjoy a greater outpouring of His Spirit than we have ever enjoyed, and that we may advance faster, grow in the knowledge of the truth more rapidly, and become more thoroughly established in the faith. All this, however, will depend upon the increased faithfulness of the people—of those who have made covenant with God by sacrifice, who have come before the Lord with broken hearts and contrite spirits, and with unshaken determination in their souls that they will fight the good fight, that they will keep the faith, that they will work righteousness and that they will defend the cause of Zion by their example as well as by their professions.

We can make no advancement only upon the principles of eternal truth. In proportion as we become established upon the foundation of these principles, which have been revealed from the heavens in the latter days, and determine to accomplish the purposes of the Lord, will we progress, and the Lord will all the more exalt and magnify us before the world and make us to assume our real position and standing in the midst of the earth. We have been looked upon as interlopers, as fanatics, as believers in a false religion; we have been regarded with contempt, and treated despicably; we have been driven from our homes, maligned and spoken evil of everywhere, until the people of the world have come to believe that we are the offscourings of the earth and scarcely fit to live. There are thousands and thousands of innocent people in the world whose minds have become so darkened by the slanderous reports that have gone forth concerning us that they would feel they were doing God's service to deprive a member of this Church of life, or of liberty, or the pursuit of happiness, if they could do it.

The Lord designs to change this condition of things, and to make us known to the world in our true light—as true worshipers of God, as those who have become the children of God by repentance, and by the law of adoption have become heirs of God and joint heirs with Jesus Christ; and that our mission in this world is to do good, to put down iniquity under our feet, to exalt right-

eousness, purity and holiness in the hearts of the people, and to establish in the minds of our children, above all other things, a love for God and His word, that shall be in them as a fountain of light, strength, faith and power, leading them on from childhood to old age, and making them firm believers in the word of the Lord, in the restored Gospel and Priesthood, and in the establishment of Zion, no more to be thrown down nor given to another people. If there is anything that I desire above another in this world, it is that my children shall become established in this knowledge and faith, so that they can never be turned aside from it.

We have met on this occasion to confirm or reject, as we feel disposed or as the Spirit of the Lord in us may direct, the action that has been taken by the leading councils of the Priesthood since our last conference and since the death of our beloved President Lorenzo Snow. I desire to state to this congregation one or two things that may be proper to mention, in order that you may understand why we have acted as promptly as we have done in these matters.

After the death of the Prophet Joseph Smith, the Twelve Apostles continued as the presiding quorum of the Church for a number of years; but finally they were moved upon by the Holy Spirit to reorganize the First Presidency of the Church, with Brigham Young as President, and Heber C. Kimball and Willard Richards as his counselors. In reality this organization might have been effected within twenty-four hours after the death of the Prophet Joseph Smith, but their action was delayed, until they found by experience that the exercise of the functions of Presidency and the government of the Church by twelve men at the head was not only cumbersome, but was not fully perfect in the order of the Holy Priesthood as established by the Lord.

On the death of President Brigham Young, President John Taylor followed in some measure the example of his predecessor, and it was some time before the Presidency of the

Church was organized. The Presidency was finally organized, however, with John Taylor as President and George Q. Cannon and myself as counselors.

At the death of President Taylor, President Woodruff hesitated, and he allowed a little time to pass before the Presidency was again organized. When at last he became convinced that it was his duty, and necessary in order to carry out the purposes of the Lord, he reorganized the Presidency of the Church. At that time he gave a solemn injunction to his fellow servants in relation to this. He desired it understood that in all future time, when the President of the Church should die and thereby the First Presidency become disorganized, it would be the duty of the proper authorities of the Church to proceed at once, without any unnecessary delay, to reorganize the First Presidency.

As soon as the news reached us of the death of President Woodruff, who was in California at the time, President Lorenzo Snow said to me, "it will be our duty to proceed as soon as possible to reorganize the Presidency of the Church." As you are aware, after the burial of the remains of President Woodruff, he proceeded at once to do this. In this connection I may tell you another thing. President Snow said to me, "you will live to be the President of the Church of Jesus Christ of Latter-day Saints, and when that time comes you should proceed at once and reorganize the Presidency of the Church." This was his counsel to me, and the same was given to the Twelve Apostles. In accordance with this principle and with the injunction of President Snow, within one week after his death the Apostles proceeded to designate the new Presidency of the Church, and we did it strictly in accordance with the pattern that the Lord has established in His Church, unanimously.

I desire to read a little from the revelation in relation to the order of the Holy Priesthood, that you may understand our views concerning adhering as nearly as we can to the holy order of government that has been established by revelation through the Prophet Joseph Smith in the dispensation of the fulness of times. We cannot deny the

fact that the Lord has effected one of the most perfect organizations in this Church that ever existed upon the earth. I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter-day Saints today. We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841, which stands as the law of the Church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel that we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. But we will first take it into consideration; we will pray over it, we will get the mind of the Spirit of God upon it, as upon other subjects, and be united before we take any action different to that which has been done.

The revelation continues:

"I give unto you my servant Joseph, to be a presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and Prophet.

"I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency,

to receive the oracles for the whole Church.

"I give unto you my servant Brigham Young, to be a President over the Twelve traveling Council,

"Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature;

"They are—Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith;

"David Patten I have taken unto myself; behold his Priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling.

"And again, I say unto you, I give unto you a High Council, for the corner stone of Zion;

"Viz., Samuel Bent, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson; (Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead, and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead), David Fullmer, Alpheus Cutler, William Huntington.

"And again, I give unto you Don C. Smith, to be a president over a quorum of High Priests;

"Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different Stakes scattered abroad.

"And they may travel also if they choose, but rather be ordained for standing presidents, this is the office of their calling, saith the Lord your God.

"I give unto him Amasa Lyman, and Noah Packard, for counselors, that they may preside over the quorum of High Priests of my Church, saith the Lord.

"And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which Priesthood is to preside over the quorum of Elders, which quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord.

"And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of Seventies,

"Which quorum is instituted for traveling Elders to bear record of my name in all the world, wherever the traveling High Council, my Apostles, shall send them to prepare a way before my face.

"The difference between this quorum

and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

The Seventies have no responsibility of presiding. It is not the calling or duty of their office to preside. They are traveling Elders, and they are to preach the Gospel to the world, under the direction of the Twelve Apostles, who constitute the traveling High Council of the Church, and who are special witnesses of Jesus Christ to all the world.

"And again, I say unto you I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the Book of Doctrine and Covenants.

"And again, I say unto you, Samuel Rolfe and his counselors for Priests, and the president of the Teachers and his counselors, and also the president of the Deacons and his counselors, and also the president of the Stake and his counselors;

"The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my Saints;

"And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference."

These are the offices of the Priesthood as the Lord has given it, and we propose to follow it as near as we know how in the future; but we will take such other measures as may be deemed proper and right in due time. These things shall be presented from time to time to the general annual and semi-annual conferences of the Church, that all the business of the Church may be done in accordance with the law of God. that the people may have the privilege of sanctioning or disapproving that which is suggested to them by the mind of the Spirit through those who are placed to preside, and that all things may be done by common consent.

This afternoon it is intended to present before this conference the necessary changes that have been made within the last few days. All the au-

thorities of the Church will not be presented to you at this conference, for the simple reason that they have already been sustained at the regular semi-annual conference of the Church. We shall present, in the main, only those who have been called to fill vacancies, and put before you that which has been done in order to perfect the organization of the Priesthood. These matters, and as little as possible that is unnecessary, will be presented before this conference for your action. We intend that the Priesthood shall vote upon these questions by quorums. The Presidency of the Church will first express their mind, thus indicating, at least in some degree, the mind of the Spirit and the suggestions from the head. Then the proposition will be submitted to the Apostles, for them to show their willingness or otherwise to sustain the action of the First Presidency. It will then go to the Patriarchs, and they will have the privilege of showing whether they will sustain the action that has been taken; then to the Presidents of Stakes and counselors and the High Councilors; then to the High Priests (that office in the Melchisedek Priesthood which holds the keys of presidency); next, the traveling Elders—the Seventies—will be called to express their feelings, and then the Bishops of the Church and the Lesser Priesthood, and after them the whole congregation. All the members of the Church present will have the privilege of expressing their view in relation to the matters which shall be proposed, by a rising vote and by the uplifted hand.

We propose to follow this order of the Priesthood this afternoon. We would like the people to be punctual in coming together, and for all to observe the regulations that shall be made. If each one will do his or her duty, there will be no confusion, but there will be order in the house of God. The house of God is a house of order, and we expect that this house, which is a house of God, will be a house of order, and we will have things done in their proper order if we can.

God bless the Latter-day Saints. The

Lord Almighty bless His servants the Apostles, and His servants the Presidency of the Church, and all those who labor for the welfare of Zion and for the establishment of righteousness in the hearts of the people. God bless the poor and the needy, the fatherless and the widow, and those that sorrow and are bowed down because of affliction and the loss of loved ones. May the Lord bless and comfort them, buoy up their spirits, and give them hope, joy and consolation in anticipation of the glorious future that awaits them, both in time and in eternity; for no man can foretell or foresee the glorious things that await the people of God, if only they are faithful. It hath not entered into the heart of man to conceive, neither has eye seen nor ear heard, the magnitude and fullness of the glory of God that awaits the faithful beyond the veil. God bless you, is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTON H. LUND.

A Perfect Organization—Permanent and Indispensable.

I will read a few words from the 4th chapter of Ephesians:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

I have been very much interested in the remarks of our President this morning. In contemplating the organization of the Priesthood which God has placed in His Church, it seems to me that it is a perfect institution. It is not an organization that has been devised by man, or evolved for the first time in our system of Church government: but it is like the one which Christ gave to His people formerly. It is necessary that apostles

and prophets and all these different officers of the Priesthood should be in the Church. The Church cannot do without them. They were not placed in the Church temporarily, as many of our Christian friends claim. Most of the denominations of the day affirm that Apostles were to be special witnesses of Christ in the early days only, and that after their death the Apostleship was no longer needed. But that was not the view of Paul. He understood what the Lord meant by His organization of the Church. There are those who claim that Jesus had no system of Church government; that He had no officers in the Church, but left it entirely to the people. We are told here, however, that He gave unto the Church three different officers in the Priesthood. Nor is it said that it was to be only a temporary organization. We read that these officers were given for certain purposes, viz., "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

These things are as necessary in the nineteenth and twentieth centuries as they were in the first century. If the body of Christ shall be edified, these men are necessary in the Church. If the Saints shall be perfected, if the work of the ministry shall be performed, these officers must be in the Church. Besides, Paul tells us that they should remain in the church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." If men have been placed in the Church for a certain purpose, as long as they are there and fulfill their duty, that purpose will be accomplished. When any divisions or contentions arose in the Church formerly, they were referred to the Apostles; for they were placed in the Church to lead the people into the unity of the faith. They were the living oracles, to whom could be referred all matters of dispute; and the Saints who lived out in the world, when they did not understand certain matters, would send to the head and have these points of doubt cleared up and the true doctrine explained. They were for the work of the ministry. How could the

ministry of an Apostle be performed unless an Apostle were in the Church to perform it? They were for the edifying of the body of Christ—meaning the whole Church. How could the Church be edified without these officers whom the Lord had authorized to give His word unto the people? If these are not found in the Church, I hold that the objects for which they were placed in the Church by Christ cannot be accomplished. As an evidence of this, you will find that when those authorized servants of God were martyred, the Church failed in accomplishing these objects. Instead of union in the Church, there was disunion. Men differed in their opinions so strongly that dissensions arose, and the Church was split up into many different factions. Apostasy was the result. Paul had foreseen this, and had warned the people that the day of Christ would not come until "there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." We have seen this taking place. The Church in losing its officers, failed to carry out the purposes for which they were placed in it.

When the time came to which the prophets had looked, when God would again restore His Church and Priesthood to the earth and usher in the dispensation of the fullness of times, we find the same organization again in the Church. It is true that for a few years after the Church was organized in this day there were no Apostles and no Seventies; but their appointment had been indicated. It was not a gradually growing system in which it was thought that we would imitate the Church established formerly; but the Lord revealed to the Prophet Joseph in the beginning what the organization of His Church should be. In June, 1829—a year before the Church was organized—the Lord revealed to the Three Witnesses, through the Prophet, that they were called upon to choose the Twelve Apostles of this last dispensation. Remember, there was no Church then; but the Lord knew what He was going to estab-

lish. Before the Church was organized He told the people that a marvelous work was about to be established in the earth. When the Church was organized on the 6th day of April, 1830, as far as we can learn there were but nine persons in the Church. Of course, with nine persons it was impossible to establish this perfect organization of the Priesthood. Joseph Smith and Oliver Cowdery were called and ordained Apostles; but there could not be Twelve Apostles, there could not be Seventy, for at that time the Church was too small. It took time for the work to grow; but the Lord had given revelation upon the subject, and when the proper time came the Presidency of the Church was organized, with the Prophet Joseph as President and Sidney Rigdon and Frederick G. Williams as his counselors. Afterwards the Twelve Apostles were chosen, and then the Seventies. But in the beginning, when there were not enough to form these different quorums, the Elders presided, because they held the Melchisedek Priesthood. The Lord, however, had a perfect organization for His Church, and He gave it unto them when they were ready to receive it.

We have found by experience that the Lord is able to perform His work through these men. When the first exigency arose in regard to who should succeed in the Presidency, the people were not prepared for it; but see how naturally the succession came. As we read in the revelations, given in the early years of the Church, the Apostles form a quorum equal in authority to the First Presidency, when the First Presidency is not, and upon their shoulders falls the authority of governing the Church until the First Presidency shall be organized again. And this was the procedure at that time, and it has been the procedure in such cases ever since. The Lord has done nothing in vain; there is an object in all He does; and we have seen the blessing it is to the Church to have a First Presidency. I was glad this morning to hear President Smith state to us the necessity of having this quorum organized, that there should not be an interregnum, only as far as was necessary. How broad the platform is up-

on which the Lord has built His Church. There is no room for doubt or uncertainty. If the First Presidency is dissolved through the death of the Prophet, then the Twelve Apostles have the authority to take the reins of government. Should there ever arise such a case as the Apostles' quorum also being dissolved (which I do not think will ever happen), the Lord has further provided that a quorum of Seventy can hold and exercise the same power. I see a beautiful illustration here of the Lord's providence, in providing that His Church shall not be left in doubt. This is not a new thing, either. When Jesus was crucified and ascended on high, the Twelve took hold of the work. He certainly presided while He was upon the earth, for He was the founder and the head of the Church. He called Twelve Apostles to His aid, and when He left, the authority fell upon them. While we are not told in express words that there was a Presidency of three, we find that three among the Twelve became the prominent ones, and to them were referred Church matters. I refer to Peter James and John. I have no doubt that they were the presiding quorum of the Church, that they held the presidency of the higher Priesthood, and that the Lord revealed to them His will; for we know that they came in our day and transferred these keys unto the Prophet Joseph—the keys of presidency over the Melchisedek Priesthood. How long they continued to fill up the vacancies occurring in the quorum, I cannot say; we have so little in the New Testament concerning it. You will remember that the history of the Church given us in the inspired writings covers a period of less than thirty-three years—if we accept the year 66 as that in which Peter and Paul suffered martyrdom. But during those years we have indications that men were chosen to be Apostles. The place of Judas, who became a traitor, was filled by the vote of the Apostles, Matthias being chosen. Then we read in the New Testament of there being four other Apostles—Paul, Barnabas, Junia and Andronicus. Of the latter two, Paul says in our English version of the Bible that they were of note among

the Apostles, and in Luther's translation they are called famous Apostles. Hence they did have more than the original Twelve. As long as the true Priesthood remained upon the earth these officers were found in the Church, fulfilling the purpose for which they were placed there.

I rejoice that we live in a day when the Lord has revealed His will unto men and has given us His Priesthood. He has also given us many promises, which we know will be fulfilled. It is for us to live so as to show the Lord that we appreciate what He has done for us; to do the best we can in the places which God has called us to occupy, and to make ourselves better men and women. May God bless us, and bless His work upon the earth, that it may prosper, is my prayer in the name of Jesus. Amen.

PRESIDENT BRIGHAM YOUNG.

The Gospel a great educational system—Overruling power of God—Present necessity for perfect organization.

I am thankful for the privilege of being here this morning, and rejoice in the words that we have heard from the Presidency. There are many things in the Doctrine and Covenants which we read and re-read without fully understanding them. I have often read the revelation which President Smith has referred to, and have tried to study and comprehend the order which God has instituted, but I must say that entirely new ideas came to my mind while President Smith was speaking. I see that it is impossible for humanity to come directly and without proper training into the presence of God. It is a long, hard labor that we shall have to perform to prepare ourselves for His presence. We need cultivation. It is like the farmer cultivating the soil, or like cultivating the mind in an educational way, only this is the greatest system of education that I have ever heard of. It is a gradual raising of the people. The mind is clearer each day in the man who studies and who understands the ways of God. In this way we draw nearer to God; and by and by, when Jesus appears, we shall know Him; for we shall be like Him. Without this training we would be as

ignorant as the world at large; but with this system of education and cultivation which God has instituted, we may rise to the dignity of being heirs of God and joint heirs with Jesus Christ.

I thank God for the knowledge He has given unto us. I thank Him for the testimonies of His Spirit, which He has given to me. All that I could reasonably claim at His hands has been given me, and He has never forsaken me in days of trial. This is an epitome of the history of the Latter-day Saints. God has been with them, individually and as a people. Our individual circumstances are known to him; the circumstances of the people are known to Him, and He overrules in every emergency for the uplifting, strengthening, and binding together of His Saints. We witness this in our daily lives. Every day there is a closer communion between the brethren who hold the Priesthood, in their quorums, if they are magnifying their Priesthood. Every day there is a closer communion between the husband and the wife, if they are magnifying that which God has given unto them. Every day there is an increase of affection between the children and the parents, an increase of faith and confidence in neighbor for neighbor; and we are growing together, under the admonition and power of God, in a manner that is astonishing; at least, it astonishes me, for I find it in myself as I do in my brethren.

I rejoice in the organization of the Church as it exists today. After we had paid our last respects to our late beloved President, I felt the Spirit in me so strong that I could not rest in my feelings until the First Presidency was organized. I wanted a President of the Church; I wanted him to have counselors, and to see the organization of the Church perfect. I never saw a time in my life when I believed the perfect organization of the Church, with all the strength and power God has given us in the quorums of the Priesthood, was more necessary than it is today. God intimated through His Spirit that it was His mind and will that the organization should be completed. I do not speak of men; I speak

of principle. It was the mind and will of God that these things should be done; and I do not know of anyone, unless it was President Joseph F. Smith, that had more anxiety of mind on this subject than I had. It is now accomplished, and I feel thankful that we behold this day, when the people have come together, in answer to the call, for the purpose of ratifying what the Spirit of the Lord so strongly impressed upon His servants to do. It may seem to some that action has been taken with unseemly haste, but it was the prompting of the Holy Spirit to attend to the organization of the First Presidency and not allow it to linger.

I remember the time when the Latter-day Saints were led by the quorum of the Twelve Apostles, with President Young at their head, and I recollect, when the First Presidency was organized at Kanesville, in the winter of 1847-48, my father saying that he had worked for three years with one hand tied behind him, and that, according to the spirit in him, the First Presidency should be organized. It seemed all right to everybody until the Spirit began to manifest itself through the leaders that this was a necessity. We had gone along from the martyrdom of the Prophet Joseph Smith in 1844. We had passed through those terrible scenes while journeying through the then Territory of Iowa, when it seemed to me as if there was death on every hand. I was but a boy at the time, but it looked to me as if there would not be enough people to last till we could emerge from that dreadful ordeal in the months of February and March. Day after day those who were in the rear part of the train thought they were doing well if they could camp where the head of the train had camped the previous day. If they made in one day a journey of three miles, they thought they were doing excellently, because they had to bridge the streams, and over every swamp they had to build corduroy bridges. I never will forget them. They were like the lives of the Latter-day Saints. We have to journey sometimes in water up to our necks, where we can hardly keep our mouths above the surface. So it was at that time. We would make these

corduroy bridges across swamps every two or three hundred yards, and they would sink till the wagon bed would be partly filled with water on some occasions. We traveled in this manner day after day, and I have seen the tracks of the wagons a quarter of a mile up and down a certain swale in the road, perhaps where they had diverged to cross a grassy place, because if a wagon cut through the sod there was no bottom to the lake underneath. I relate this to give you an idea of our condition in journeying through Iowa. I remember a little playmate of mine died, and was to be buried. In digging his grave as soon as they cut through about twelve inches of grass roots they struck a lake that seemed unfathomable, and they had to bury the child on top of the sod. All who died in that country had to be buried on the sod, and a fence built around to preserve them from the wild animals. It was a condition that appalled the stoutest heart; and President Young and the brethren of the Apostles were laboring day and night to avert the evils that seemed to come upon the people. But when the Spirit came upon them to organize the First Presidency, the whole people sanctioned it, just as they will do on this occasion, and as they would have done years before had the Twelve expressed themselves in that manner. I feel thankful that things have changed. I contrast today with the days of my early youth. If the Prophet Joseph could have stood in a tabernacle like this, with such a congregation, and spoken the revelations of God to them, it seems to me that he would have felt as if he was in heaven. As it was, he frequently faced a body of maniacs in the form of mobs, who thirsted for his blood. At no time, day nor night, within my recollection, was the Prophet Joseph Smith safe from assassination. He could not stand before a congregation like this, as President Smith has done—before his friends, and deliver the word of God. He had to face death at every step he took, and he never saw a moment when he was not liable to be arrested by men who would try to slay him. He scarcely ever stood before a congregation in which there were not some men armed to the teeth

and thirsting for his blood, only waiting the opportunity to kill him and to get away safely. What a contrast today! And what a sea of trouble we have waded through to reach it! Yet how the people have grown and increased! It is like a field of lucerne after it has been cut. Take the harrow and go over the field, tear it to pieces, and you get a better crop. The harrow has been upon this people, and they have thrived under it, because God is at their head. He is engineering this work, and He has preserved the people. So it will continue to be. Today I feel thankful for the blessing, prosperity, union, and the complete organization that God has given us. Thank God for peace that dwells within the confines of the state of Utah. Thank God for the people that are spreading abroad to the north and the south, to the east and the west. They are living in harmony, as a rule, and growing and prospering. Our children, too, are increasing, and crying. Give us room that we may dwell. I am thankful for the opportunity of bearing my testimony to this order which has been established, and to the work that has been done. I am thankful that we all have the privilege of lifting up our hands before God, angels and men, to manifest that we sustain this work and this organization with all the energy and power God will give us from this time henceforth and forever; which may He grant us strength and ability, good health and long life, to do, is my humble prayer in the name of Jesus. Amen.

ELDER JOHN HENRY SMITH.

Importance of maintenance of the organizations instituted by the Lord

My brethren and sisters, I rejoice with you in the privilege of attending this conference, although, with you doubtless, I have my regrets that it has been found necessary, so soon after our late conference, to convene the people for the purpose of considering questions that are of vital interest to us all. I am most happy in saying that the Council of Apostles have been a unit thus far in every action that has been taken by them. I am one of those that believe it is the duty, most sacred, of

the men who have been chosen to officiate as witnesses for the Redeemer, to see that the quorums and organizations of the Priesthood are fully and thoroughly maintained, and that no question is permitted to enter into our organizations that would weaken them in any of their functions. I believe that the methods used to break down the force of the Christian religion as presented by the Redeemer and sustained in the ministry of His chosen Apostles of that dispensation, were due in some measure to the fact that the brethren presumed to take long periods for their deliberations upon the question of the maintenance of the organizations that the Master had established. As a result, there grew up a variety of schisms, which so destroyed the purity and power of the organization that it degenerated into what we now witness in the world.

In the consideration of the questions involved in the speedy establishment of the presiding head in its proper place in the Church of Jesus Christ of Latter-day Saints, there has been no quibble, no contention, but our spirits have been absolutely in unison with each other. There does exist in connection with this organization the necessity for a power that can legitimately and properly transact a great variety of business which no one is virtually in a position to perform until the body of the Church passes upon the question. While I presume no man or woman conversant with the doctrines of the Church and in harmony therewith would question for a moment the action of the Council of the Apostles in pointing the way for the performance of any part in connection with the work of God, there might arise in the minds of the people a question as to whether all the rights involved had been properly and thoughtfully considered by the presiding quorum, in such an exigency as has arisen since our last general gathering.

I endorse to the fullest the remarks made by President Joseph F. Smith, and the doctrine enunciated in the revelation from which he has read. I endorse the sentiments and spirit that have actuated the utterances of President Lund, as also the remarks that

have been made by President Brigham Young. I trust that in the future, as the Lord shall manifest His designs in connection with the development of His work, the power, wisdom and judgment to exercise the functions bestowed will be given to the men who may stand in the forefront of the work, as He has guided and directed the movements of that grand body of men who have wielded the destinies of this people up to the present moment. I believe that it would have been possible, after the martyrdom of the Prophet and Patriarch of the Church, had the Saints seen the necessity of action in connection with the presiding quorum (although it is not for me to cast words of censure), to have preserved the Church from a number of factions that grew out of the circumstances surrounding the people at that time. You can see the attitude in which we would be placed to-day if, as was the case in those days, the Prophet of God was taken by the hand of assassins, and twelve men holding the Apostleship should each one presume to strike out in any direction that he might think proper without regard for the opinions of the others. We recall that Lyman Wight went in one direction, and other bold spirits went off in various directions. Had such examples been followed generally by the Apostles, we would have been a broken, disorganized band, and the power and force of the Priesthood among the people would have been shattered. But when the time was reached that the man whom God selected to guide the destinies of His people and plant them in these mountain vales began to exercise the functions of His Priesthood, in harmony with the wishes of his associates, the few that were dissatisfied withdrew themselves, or, surrendering their views, united themselves with the body and aided in the gathering of Israel and the establishment of the Gospel among the nations of the earth.

My brothers and sisters, these are matters for thought. The union of the people should lie near to our hearts. The development of our beings in harmony with divine rule should be our wish and ambition. It should characterize the actions of the presid-

ing authority in this Church, whether it rest upon a First Presidency of three or whether it falls briefly upon the shoulders of that body of men to whom the Prophet made the remark that where he was not there was no presidency over the Council of the Apostles—not meaning himself personally, but that species of leadership couched in a Presidency of three, who should direct the movements of the Apostles in the dissemination of the Gospel, calling the Seventies to work in harmony with them for the accomplishment of this purpose.

I recognize the fact that our time is far spent; but I say to you that I have never discovered in all my association with this body of men since the death of that eminent leader, Lorenzo Snow, the least thought on the part of him who now stands at the head, or his associates, to do aught than carry out the purposes of our Father in the organization of His Church and in the establishment of that rule of Priesthood given by Him, which is destined to guide the work until it shall accomplish His purpose in regard thereto. I bear testimony to its truth, and to the revelations of the divine will to myself, showing me the positions which Brother Joseph F. Smith and Brother Brigham Young occupy today as the President of the Church and the President of the Twelve Apostles respectively. God gave me a revelation concerning this as clear and explicit as ever came to any man, and it was given to me over ten years ago. I saw then the positions which these brethren would occupy in connection with this work; and yet my associates will credit me with being as modest as a man need be in relation to this; for at no time or place, save on two occasions, have I ever presumed to say that my Father had revealed to me and pointed out the way in which the leadership of this Church would be developed as it stands today. I pray that His peace may abound in your souls, that the knowledge of His truth shall be written upon your hearts, that a comprehension of His purposes may ever be with you, that every movement made for the development of His Zion and the establishment of His righteousness shall find a response in your souls,

that your action shall indeed be in harmony with His holy will. This is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:

God moves in a mysterious way,
His wonders to perform.

Benediction was pronounced by Patriarch John Smith.

CLOSING SESSION—2 P. M.

The choir sang the anthem, "Arouse, O ye mortals."

Prayer was offered by Elder Marriner W. Merrill.

The choir sang:

The nations bow to satan's thrall;
He fills with strife the souls of men.
He seeks to blind them, one and all,
Lest they the way of life obtain.

The quorums of the Priesthood were present, in solemn assembly, for the purpose of voting, in that capacity, for General Authorities of the Church. They were arranged in the following order:

The First Presidency, Apostles, First Seven Presidents of Seventies and Presiding Bishopric, in their respective places on the main stand.

On the south wing of the stand, the presidencies of Stakes and High Councilors.

On the north wing, Patriarchs, Bishops and their counselors.

On the south wing and adjacent section of the floor of the hall, High Priests.

On the north lower wing, Bishops.

On the four central and rear sections of the body of the hall were, each in respective order, the Seventies, Elders and Lesser Priesthood.

The remaining portions of the building, including the galleries, were occupied by members at large.

ORDER OF VOTING.

President Joseph F. Smith said that in voting it was expected that each quorum or body of the Priesthood would rise to their feet and raise their right hands, and be seated quickly in order that the business to be transacted might not be delayed. Those wishing to vote negatively were to rise and raise the left hand.

The order of voting by quorums and as a whole was as follows:

First—The First Presidency.

Second—The Apostles.

Third—The Patriarchs.

Fourth—Presidents of Stakes and their counselors, and the High Councilors.

Fifth—High Priests.

Sixth—Seventies.

Seventh—Elders.

Eighth—Bishops and their counselors.

Ninth—Priests, Teachers and Deacons (the Lesser Priesthood).

Tenth—All members of the Church, evidently embracing the whole congregation.

In each instance, successively, President Smith announced the motion to sustain the authorities and called for the affirmative vote. After the response the negative of the question was presented, and those who favored it, should there be any, were requested to express their will in the matter.

The voting was, however, affirmatively unanimous throughout.

The spectacle presented by the immense assembly, especially while the voting was in progress, was indescribably grand and impressive.

OFFICERS VOTED UPON.

Following were the officers voted upon:

GENERAL AUTHORITIES.

Joseph F. Smith—As Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder—As first counselor in the First Presidency.

Anthon H. Lund—As second counselor in the First Presidency.

Brigham Young—As President of the Twelve Apostles.

As members of the Council of Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith—As presiding Patriarch of the Church.

The counselors in the First Presi-

dency and the Twelve Apostles as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston—As Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith—As trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints, and we hereby ratify and confirm all that he has done, as such trustee-in-trust, since his appointment to said office on the 17th day of October, 1901.

As members of the general Church board of education—Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

DESERET SUNDAY SCHOOL UNION

Joseph F. Smith, as general superintendent.

George Reynolds, as first, and Joseph M. Tanner, as second assistant general superintendents.

John R. Winder, James E. Talmage, George M. Cannon and Horace Cummings, members of the Sunday School Union Board, in addition to those voted upon at the last general conference.

Y. M. M. I. ASSOCIATION.

Joseph F. Smith, general superintendent.

Heber J. Grant and B. H. Roberts, assistants.

RELIEF SOCIETY.

Bathsheba W. Smith, president.

Annie T. Hyde, as first, and Ida Smoot Dusenberry, as second counselors.

Emmeline B. Wells, secretary.

Clarissa S. Williams, treasurer.

ACTION IN THE STAKES.

On the 22nd of October last, the following explanatory letter, which was addressed to the presidencies of all the Stakes of Zion excepting those of Davis, Granite, Jordan and Salt Lake,

to whom it was deemed unnecessary to send it, was read by President Smith:

“As you will have learned through the columns of the Deseret News, we have called a special general conference of the Church to be held on the 10th of November next for the purpose of voting on the authorities of the Church as they were sustained by the Council of Apostles on the 17th inst., and officially announced in the Deseret News of the same date. And being desirous that as full a representation as possible of the Stakes of Zion may be had upon that occasion, and fearing that distance and expense may prevent many of your people from attending, we therefore advise that you call and hold a special conference of your Stake on Sunday, the 3rd prox., for the purpose of voting on the same question; and that the sense of said conference be expressed by resolution, and a certified copy thereof be sent either by mail or special representative to be read at the forthcoming conference in this city. Your brethren,

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHON H. LUND,

First Presidency.

Pursuant to the instructions contained in the foregoing communication, all the Stakes to whom these letters were written have been officially reported (except Uintah) as having held conferences and passed resolutions sustaining the authorities of the Church as at present constituted.

As a sample of the resolutions officially reported as having been adopted by the Stake conferences, the first in alphabetical order is Alpine Stake. It reads as follows:

“American Fork, Utah,

October 31, 1901.

To the First Presidency of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Dear Brethren:—We the undersigned Presidency of the Alpine Stake of Zion do hereby certify that at a regular quarterly conference of said Stake of Zion, held in Lehi, October 27, 1901, at which there was a very large attendance, the following persons were unanimously sustained to the offices set opposite their respective names, to wit:

Joseph F. Smith—Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

John R. Winder—First Counselor in the First Presidency.

Anthon H. Lund—Second Counselor in the First Presidency.

Brigham Young—President of the Council of the Twelve Apostles.

Members of the Council of Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

John Smith—Patriarch of the Church.
First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin.

William B. Preston—As Presiding Bishop, Robert T. Burton, as first, and Orrin P. Miller, as second counselors.

Anthony H. Lund—As Church historian and general Church recorder.

Joseph F. Smith—As trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

STEPHEN L. CHIPMAN,
President.

JAMES H. CLARKE,
First Counselor.

A. J. EVANS,
Second Counselor.

PRESIDENT JOSEPH F. SMITH.

Duties and responsibilities of the First Presidency.

I desire to make another remark or two before we close our conference. I will call your attention to the fact that the Lord in the beginning of this work revealed that there should be three High Priests to preside over the High Priesthood of His Church and over the whole Church, (Doc. and Cov. 107: 22, 64, 65, 66, 67, 91 and 92.) He conferred upon them all the authority necessary to preside over all the affairs of the Church. They hold the keys of the house of God, and of the ordinances of the Gospel, and of every blessing which has been restored to the earth in this dispensation. This authority is vested in a Presidency of three High Priests. They are three Presidents. The Lord himself so calls them. (D. & C., sec. 107: 29.) But there is one presiding President, and his counselors are Presidents also. I propose that my counselors and fellow Presidents in the First Presidency shall share with me in the responsibility of every act which I shall perform in this capacity. I do not propose to take the reins in my own hands to do as I please; but I propose to do as my brethren and I agree upon and as the Spirit of the Lord manifests

to us. I have always held, and do hold, and trust I always shall hold, that it is wrong for one man to exercise all the authority and power of presidency in the Church of Jesus Christ of Latter-day Saints. I dare not assume such a responsibility, and I will not, so long as I can have men like these [pointing to Presidents Winder and Lund] to stand by and counsel with me in the labors we have to perform and in doing all those things that shall tend to the peace, advancement and happiness of the people of God and the building up of Zion. If at any time my brethren of the Apostleship shall see in me a disposition to depart from this principle or a forgetfulness on my part of this covenant that I make today before this body of Priesthood, I ask them in the name of my Father, that they will come to me, as my brethren, as counselors in the Priesthood, as watchmen on the towers of Zion, and remind me of this covenant and promise which I make to the body of the Church in general conference assembled at this time. The Lord never did intend that one man should have all power, and for that reason He has placed in His Church Presidents, Apostles, High Priests, Seventies, Elders and the various offices of the Lesser Priesthood, all of which are essential in their order and place according to the authority bestowed on them. The Lord never did anything that was not essential or that was superfluous. There is a use for every branch of the Priesthood that He has established in His Church. We want every man to learn his duty, and we expect every man will do his duty as faithfully as he knows how, and carry off his portion of the responsibility of building up Zion in the latter days.

I felt like I wanted to say that much to these my brethren who bear the Holy Priesthood—men who wield influence for the salvation of souls, who set good examples before the people among whom they dwell, who teach them the right way, admonish them for sin, lead them in the path of duty, and enable them to stand firm and steadfast in the faith of the Gospel, wherewith they have been made free from sin and from the grasp of Satan. God bless all Israel, is my prayer in the name of Jesus, Amen.

PRESIDENT JOHN R. WINDER.

Acceptance of high office and its responsibilities.

My brethren and sisters, in all my experience of between fifty and sixty years in the Church, I never felt my weakness as I do on this occasion. I have scarcely overcome the shock that I received a short time since when President Joseph F. Smith made known to me his wishes, and I feel very much my inability to occupy this exalted position. At the same time, in the past I have many times been compelled to seek the Lord in the hour of need, and I want to say today that I never failed to find Him; consequently I feel encouraged at the present. My dependence is on the Lord, and I propose to seek after His Spirit to guide and direct me. Seeing that I have been placed in this position, I propose, with all my might and power, assisted by the blessings of the Lord, to uphold and sustain President Joseph F. Smith in the position to which you have called him; and while I uphold and sustain him, I am willing to share with him the burden and the responsibilities of his high and holy calling. In my humble efforts I will do all in my power to aid him and my fellow counselor, Brother Lund.

Brethren and sisters, I have had very little experience in preaching the Gospel. I have scarcely ever stood before a congregation of this size to talk to them. My duties have been in another direction ever since I have been a member of the Church. But I am thankful to the Lord today that through all these long years He has been so good, and kind and gracious to me, and has thus far sustained me. I hope and pray that you will sustain us in our calling, that we may be able to discharge the duties devolving upon us acceptably to the Lord and profitably to the people; which is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

A majestic power for good.

In looking at this magnificent body of Priesthood and witnessing the united action of this vast congregation, can you doubt that that which has been done has been in accordance with the

mind of the Spirit and will be sanctified of the Lord for the good of the house of Israel? God bless this body of Priesthood. I see here a majestic power for good rising up in the land. It is the duty of this vast body of men holding the Holy Priesthood, which is after the order of the Son of God, to exert their influence and exercise their power for good among the people of Israel and the people of the world. It is their bounden duty to preach and to work righteousness, both at home and abroad. With this power at work in the earth, how is it possible for the work of the Lord not to roll forward until His purposes shall be consummated? I rejoice in my heart today. This scene that we have witnessed is one that should be indelibly impressed upon the minds of all, that we may carry with us the remembrance that we have this day unitedly sustained the general authorities of the Church by unanimous vote. Now let us carry out, in the acts of our lives, the expression that we have given here, and God will sustain His servants, and people and His work will roll on until it shall be accomplished. God bless you forever, is my prayer in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

Dependence upon the assistance of God.

I feel, my brethren and sisters, as if there was an intense anxiety in the minds of the people to see me, and perhaps some curiosity to hear my voice; consequently, I feel somewhat embarrassed.

All I wish to say at this time is that I accept the call that has been made upon me, and I thank the Latter-day Saints for their endorsement of it. I feel that the brethren of the Twelve Apostles and the First Presidency are responsible, under the Lord, for this call. It is my desire, inasmuch as I have been called and sustained by the Latter-day Saints, to do everything in my power to sustain my brethren and the Latter-day Saints. I hope I will always be found, in season and out, defending the faith which we all have espoused. A testimony of the Gospel of Jesus Christ was born in me, and it has

grown with me. I have felt it all my life. I have been proud and glad to be counted a member of the Church of Jesus Christ of Latter-day Saints.

Today I have witnessed the most imposing and impressive ceremony I ever saw, namely, the way in which we have done our voting. It seems to have been a confirmation of my testimony. I could not describe the feelings I had while witnessing the voting.

Brethren and sisters, I feel for the first time since I have been called to this position to be firmly and soundly on my feet again. Nobody knows, save those who are called to undergo the same experience, just how I felt and do feel. But I have thrown myself entirely on the will of the people and my brethren: and I have determined in my heart to go forth and to the best of my ability and with the power God gives me, justify my brethren and the Latter-day Saints in calling and sustaining me in this position. I ask for a continuance of your confidence. I hope and feel that all who have voted for me and for my brethren have voted as I

voted myself, not only with the hand, but with the heart, in sincerity and in truth. I purpose, with the help of the Lord, and the assistance of my brethren and sisters, by every word and act, to live consistent with the action of rising on my feet and raising my hand as I have done this afternoon. I pray the Lord's blessings to rest upon you and upon me. May you pray for me and all whom you have sustained this day. I ask it of you and of the Lord, in the name of Jesus Christ. Amen.

A motion to adjourn the conference until next April—to meet on a date to be hereafter announced, was put to the assembly and carried unanimously.

The choir and congregation sang:
We thank Thee, O God, for a Prophet,
To guide us in these latter days.

The benediction was pronounced by Elder Abraham O. Woodruff.

The stenographic work of the Conference report was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

FUNERAL

OF

PRESIDENT LORENZO SNOW.

A Great Demonstration of Affection and Respect
on Sunday Morning, Oct. 13th.

The mortal remains of President Lorenzo Snow were borne from the Bee Hive House to the Tabernacle, where the grand old organ, whose tones he so dearly loved, pealed his requiem, and Apostles and associates spoke his praise. But before the beloved form was taken from the historic house forever, thousands of people took advantage of the opportunity to view the features which were known throughout the length and breadth of the nation and indeed in many foreign countries. For one hour and a half a stream of people poured past the bier and many seemed stricken to the heart. No telling how long the people would have continued to come, but at 9:30 the casket was closed and many were turned away disappointed. There was an evident element of sincere regard and in most cases, reverence on the part of those who gathered to the coffin of the late President. As President Snow commanded respect while living, it was freely given to him after death had closed the light from his noble features.

Every feature of the obsequies was in keeping with the exalted station that was held by the deceased. The interest that all classes took in the occasion showed how his kindly spirit had spread its influence over the entire population. The flowers were purchased without any reference to cost, apparently, and woven into emblematic forms and designs until the florist's brightest fancies seemed to be exhausted. The music was sung by voices familiar to the departed, and

the songs were among those that he had loved to hear.

So large a funeral as that of yesterday was perhaps never in the hands of more competent directors. The committees who were charged with various features of the ceremonies never neglected one item, and the services, begun in Salt Lake and impressively concluded in Brigham City, were carried through without a jar. The general sorrow and interest that was felt here was projected ahead of the funeral train and in every village and city between Salt Lake and Brigham City people were standing at the station to see the train go through. The trip to Brigham was the quickest ever made by a Short Line train.

The funeral march from the Bee Hive began at 9:44 and was led by Chief Hilton and a platoon of police. Held's band played the dirge "Dolores," while the sad march was made to the Tabernacle. The casket was borne by three sets of pallbearers, each relieving the other at brief intervals, as it was very heavy. The bearers were Apostles Brigham Young, John Henry Smith, George Teasdale, M. W. Merrill, M. F. Cowley, A. O. Woodruff, Rudger Clawson, Reed Smoot, Oliver G. Snow, Lucius A. Snow, Frank Snow, Lorenzo Snow, Dr. L. W. Snow, Dr. M. W. Snow, Mansfield Snow, Le Roi C. Snow, Seymour B. Young, B. H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin, Prest. Joseph F. Smith walked immediately behind the casket and then came the

members of the family and other mourners. The procession had to pass through a dense throng all the way to the Tabernacle, and the same from the Tabernacle to the depot.

The people of Brigham City and of Boxelder county are entitled to praise for the noble manner in which they responded to the request of the committee for vehicles with which to convey the people to the cemetery. In short there was such a unanimity of action and sympathy everywhere that there was nothing left to be done that should have been done.

FLORAL TRIBUTES.

The catafalque, upon which rested the handsome casket containing the mortal remains of the departed leader presented the appearance of being veritably embedded in flowers. All classes of floral tokens were represented from the handsome pieces, which spoke of the esteem and love of the employes of financial and mercantile establishments, down to the handful of blossoms which had been gathered from the garden of the humblest Saint. The west end of the vast building had been transformed into a regular bower of blossoms, palms and foliage. White and green was the prevailing effect from the casket down in front of the stand to the draperies which hung in artistic festoons from the gilded pipes of the organ. The first four pillars which support the galleries on either side of the building at the west end were covered with white draperies around which were entwined ropes of ivy and sprigs of autumn leaves. The galleries above were also draped in similar effects relieved by cord, tassels and white rosettes. This effect was carried out upon the railings in front of the choir. The same decorative scheme prevailed upon the stand with the addition of cream effects in satin ribbons and potted palms. At the back, above the choir, was the life-sized oil portrait of the departed President. Immediately beneath the portrait was the tribute of the Temple workers in the form of a four-foot square reproduction of the Salt Lake Temple in white and purple flowers upon a solid background of deep green ivy leaves. No less striking floral

pieces were those which flanked the speakers' stand at the top of the stairway. At the right hand facing the catafalque stood the floral design, the token of the Quorum of the Apostles, at the left the piece offered by the Deseret Sunday School Union. The first named consisted of an arc nearly five feet in height wrought in white everlasting flowers and relieved at set intervals by twelve stars comprised of pink carnations with each a cream rosebud in the center. Within this frame stood a Corinthian pillar in white everlastings and decked with cream colored rosebuds, fern leaves and a knot of white crepe. On either side of this pillar stood one broken column entwined with smilax and white carnations, the whole standing upon a base of astors, chrysanthemums and roses; surmounting the whole was a white dove with wings outstretched. The Deseret Sunday School Union tribute consisted of a big bee-hive upon a background of ivy leaves, the hive consisting of yellow astors and chrysanthemums. The other big set floral designs were both numerous and elaborate. Prominent among those which rested on big easels upon the table which stood at the south side of the casket was a large scroll in pink and white roses, dahlies, carnations and other choice flowers. In the center of the scroll appeared the purple letters which read, "As God is Man May Be." Adjacent stood a big lyre of artistic design in half a dozen different kinds of flowers and smilax which bore a card setting forth that it was a token from the employes and directors of Zion's Savings Bank and Trust company.

The Z. C. M. I. also was represented in the form of a big half-moon crescent and a star standing upon an easel which was smothered in fern leaves and smilax. A floral anchor with a crown in the center and a white dove surmounting the easel represented the love of the faculty and students of the Latter-day Saints' University, while Hon. B. H. Roberts laid upon the steps of the catafalque a double-armful of some of the most perfect American Beauty roses, with two foot stems, that it was possible for Utah florists to procure.

Other pieces, which were greatly ad-

mired, were an elaborate lyre from the Elks of Salt Lake; bouquet on easel, from the Utah Light and Power company; basket from Salt Lake Primary association; spray of roses, from John W. Young of New York; spray of roses, from Relief corps; design in chrysanthemums from R. E. Evans and wife; horseshoe of roses and ivy, from the general board of the Y. M. M. I. A.; pillow of roses and chrysanthemums, from the general board of the Y. L. M. I. A.; wreath from the general board of the Primary association; harp with design "Father," from the family; bouquet of roses, from Gov. Wells and wife; piece $2\frac{1}{2} \times 4$ feet, in white and pink roses, carnations, dahlies and chrysanthemums, with sheaves of wheat, from the Priesthood and Sunday schools of Weber Stake. In addition to this there were dozens of smaller pieces and simple bouquets.

AT THE TABERNACLE.

Services at the Tabernacle, President Joseph F. Smith presiding.

The choir sang:

"O My Father, Thou that dwellest,
In the high and glorious place."

The opening prayer was offered by Elder Marriner W. Merrill.

Singing:

"Zion stands with hills surrounded."

ELDER BRIGHAM YOUNG.

It appears to me that we have met frequently on occasions of this kind in this building; still we acknowledge the providences of God in what has befallen us in our bereavement, and also in all our successes and mutations in life. I have been called upon within the last few months to mourn the loss of friends who were as dear to me perhaps as any friends I ever had upon earth. I have looked upon President Lorenzo Snow as a second father. I have loved him as a father, and I mourn his departure; but I feel thankful that he was surrounded with every comfort, that peace prevailed in his home and with the people, and that he passed to his rest in the midst of his loving family and friends. About two hours before his death I laid my hand upon his brow and said, "Presi-

dent Snow, do you recognize me?" He looked at me with his sweet smile and eyes full of intelligence, and said, "I rather think I do." He was intelligent nearly to the last, and he knew that his time had come, for he spoke of it. If the prayers and faith of the people could have saved him, President Snow would be alive today; but God has willed it otherwise, and we are deprived of a man who has been one of the most valiant of those who were raised up by the Almighty to assist in laying the foundations of the great cause which He instituted for the salvation of His sons and daughters.

I have known President Snow since before the death of the Prophet Joseph Smith. I knew him well before the Prophet was martyred, and I knew he was a friend of the Prophet, a friend of the leaders of the Church, and a friend of God. Though but a boy, I recognized in this man a power that was born of the Holy Spirit. I have known his works since 1843, and no man that has lived among us has been more thorough, more diligent, wiser in all positions where he has been placed, and shown more integrity to the work, than the late President Lorenzo Snow. I loved that man, as I loved his predecessors; and the grand work that he has accomplished in the last three years will live in the history of the Church, showing forth the greatness and the executive and financial ability of the man. He will stand among the foremost of those who have inaugurated this great and glorious work of the latter days. Thank God that I was acquainted with him! Though I mourn the loss of his society, I know that he has gone to a reward that is great and glorious. For him there is a crown laid up that shall never fade. I know his family will miss him, and his brethren will miss him; but Lorenzo Snow has done a magnificent work, and his example is worthy of emulation. His life is a monitor to me, an example that I wish to emulate as far as possible in my place and calling in the Church. I am sure that President Joseph F. Smith, who will succeed him, will also emulate the example of this man. When men manifest in their lives that they desire to

obey His laws and keep His commandments, God moves upon them to do the work that He has for them to fulfil, and they do it in a way that is often wonderful to us. Wonderful has been the work of President Snow. God has overruled and shaped affairs so that he has passed along with a serenity, an evenness and a judgment that could only have been born of God. He labored for this all his life. I can look back upon his life and see that he was in training all his days for the very work he has accomplished. So it has been with all our leaders. Those who led us to this country were in training; so were those who have presided since we have dwelt in these mountains. Everything has moved along harmoniously, and each man has seemed to have his labor cut out for him to accomplish in the service of his God.

I rejoice that President Snow has passed away peacefully. We are not now in the midst of mobs; we are in the midst of friends. It seems as if all classes are ready and willing to pay tribute to the remarkable qualities of our beloved leader, and to recognize him as a great man, as the Latter-day Saints do. He has wrought wondrously, under the power of God, for the salvation of this people; and not until the history of his acts for the last three years is laid before us will we know precisely the stupendous work he has accomplished. God has blessed him abundantly. While under the rule of President Woodruff we were robbed and maltreated by our enemies on the right and on the left, under the presidency of President Snow, God has showered His blessings upon the people, and the way has been opened up in a manner that to me is miraculous. It is God's power that has done these things, and we give him the glory; but under Him this man has wrought wondrously for the salvation of Israel.

May God bless his wives and his children. May his sons emulate his example, and seek by every power of mind and body to be worthy to go into the presence of their father, when their time shall come. I have a desire in my heart for all sons to be worthy of their worthy fathers. May this family of

President Snow's be comforted. They have the sympathy and love of the people; for we have all lost a friend, a brother, a prophet, seer and revelator in this man who has gone to his reward. May God help us all brethren and sisters, that when we lay our bodies down and our friends carry us to our last resting place, it can truthfully be said of us, "Well done, good and faithful servant (or handmaiden); enter into the joy of thy Lord." May He give us strength to emulate the example of these worthies that have gone before; for of all things that are in my heart I desire most to stand in their presence in the world to come, in the presence of God, and receive his welcome plaudit. May this be our happy lot, I humbly ask, in the name of Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

With you, my brethren and sisters, I feel that the Latter-day Saints have some cause for mourning, and yet when I think of the great age to which our chief had attained, it seems to me that it would have been unjust on our part to have desired his continuance very much longer in the performance of the arduous duties that came to him as President of the Church. I was not intimate with President Snow in the earlier days of his ministry in the Apostleship; in fact, not until he became the President of the Twelve Apostles was it my privilege to become extremely intimate with him; but from the period of his presidency over the Council of the Apostles I have learned to esteem him, to love him, for his eminent abilities and for his integrity to the cause to which he had devoted his early life.

Upon a recent visit to the city of Washington I was the bearer of a message from President Lorenzo Snow to President William McKinley; and upon that occasion President McKinley expressed his very great pleasure in hearing from President Snow and receiving his expressions of regard. In our conversation he remarked that he had known President Snow from his boyhood, and gave us to understand that upon a certain occasion, when President Snow was in the heyday of

his young manhood, erect in person, and with a graceful, dignified bearing, he had had the privilege of an introduction to him, and he said he had remembered him very distinctly ever since. He further said: "I desire you, upon your return to your mountain home, to bear to him my kind regards; for I esteem him as a man devoted to the interests and wellbeing of his fellowmen, who loves his God and his country." My brothers and my sisters, these expressions, coming as they did from the chief magistrate of the nation, though not given here probably in the exact language in which they were spoken, made a deep impression upon my mind; and I had little doubt of the possibilities for the accomplishment of good in the interests of the Latter-day Saints through the ministrations and efforts of the man whom Providence had placed at the head of His people and the man whom Providence had placed at the head of our nation. We may not fully sense the position in which we sometimes find ourselves, but there is this sure fact in connection with the work of God: He has provided that that work shall not lack at any time or place in its accomplishment through failure on the part of any of His servants. As the necessities have demanded, the men have been found and raised up for the labor required. Commencing with the Prophet Joseph, along through the administrations of President Brigham Young, President John Taylor, President Wilford Woodruff, down to the life and labor of the grand man whose remains lie before us, it will readily be recognized that each has had the characteristics requisite for the accomplishment of the purposes of his administration. I rejoice that it has been my privilege to personally know all of them, except the Prophet Joseph, with whom I was not conversant in his life time, however much I should like to have been. It was my privilege to mingle in the society of President Young and to be in his companionship under some trying circumstances. The dignity of his character and the strength of his abilities marked him as a man among his fellow men. His mission was fraught with blessing to

the people our Father had selected him to preside over. The same is true of the lives and labors of the heroic men who have succeeded him in this great work, which is designed by our Father to accomplish its wonderful destiny in the regeneration of mankind. They ministered in the interests and wellbeing of their fellow men. Their hearts were given to the accomplishment of our Father's purpose. Their success has been indeed wonderful, and the method adopted by our Father to utilize them in fulfilling His purposes, as remarked by my brother Brigham, is a marvel among the children of men. I remember distinctly the visit of Gen. Thomas L. Kane to this city just following the demise of President Brigham Young. After he had met with the brethren and conversed over the situation as it existed here, it was my privilege to spend some time with him by ourselves, and he remarked to me upon that occasion: "When the word came to me of President Young's demise, I was somewhat concerned in my spirit as to the position in which matters would be placed, looking, as I naturally did, more from a worldly point of view than from the view of faith; but when I met with the brethren, conversed with President Taylor, looked over the men who stood around him as leaders, I said to myself, the Lord has made ample provision for the preservation of that cause which lies near to my heart."

I trust, my brothers and sisters, that each one of us shall receive an inspiration from the life and character of these grand men who laid the foundations of these commonwealths in this intermountain region, who sought to disseminate the Gospel of the Lord Jesus among the children of men, and who in the station they were called to occupy by divine providence betrayed no trust, violated no honorable pledge, broke no faith, but fulfilled their part and ministry with an eye single to the glory of God and the accomplishment of the work that He set their hands to do. When our Father clusters His jewels together in the eternal worlds, among them will be found the heroic man who suffered imprisonment, who offered his

life in the interests and wellbeing of our Father's cause, and who never faltered, no matter what requirement or obligation was laid upon him. The roll has been called, the drums have sounded, and another hero, true to the principles of righteousness, has answered his Father in heaven: Yes, I am here, Father. I accepted the duties Thou didst give me, with the determination that Thy name should be honored, and that Thy truths should be written in the hearts and beings of the children of men. as far as Thou gavest me ability to help in that direction.

In connection with my brother, I pray that the peace of heaven may abound upon his household. May his sons and his daughters be of that sterling stuff which characterized this hero. May their backs never be turned upon the truth; but in every extremity, in every place where our Father shall seek to utilize them, may the heroic mold of that father who gave his life that they might be, ever show itself in their ministry and efforts for the accomplishment of our Fathers' purpose. Before you, my brethren and sisters, is an example of devotion to the cause of eternal truth. Register it deep and thorough in your souls, and by and by, when the Eternal One shall gather His jewels, your names will be registered in the Lamb's book of life. I pray that heaven's peace may abound upon his loved ones, that their hearts may be true and steadfast, as his was. I trust that his associates, upon whom responsibility will fall in his demise, may possess the same heroic mind, the same determination, the same undying courage and faith that has characterized him in his long life among the people of God. His heart was one that enabled him to love the world, to bless Father's children, whether of his own faith or not, to treat them with respect and honor, and to guard them as faithfully and well as he would his own. May that spirit be our spirit; may our faith be as his faith, gentle and considerate as a child when necessity required, but bold and unyielding as the rock of ages when such kind of courage was called for. May our Father bless and prosper His

cause; may the truth extend until it shall encompass the earth; may we love His righteousness, bless His children, and live so that the truth may extend all over the world, is my prayer in the name of Jesus Christ. Amen.

The Temple choir sang:

"Who are these arrayed in white."

ELDER JOHN W. TAYLOR.

My dear brethren and sisters and friends: I have been requested by President Smith to make a few remarks this morning, and the prayer of my heart is that our Heavenly Father will bless me with a portion of His Holy Spirit, that whatever I may say may be in accordance with His mind and will and appropriate to the present occasion. I feel it a very great honor to have the privilege of saying a few words here. Lying before us are the remains of President Lorenzo Snow, who was the prophet, seer and revelator of the Church of Jesus Christ of Latter-day Saints in all the world. He was the fifth man who has been honored to hold this high position among this people.

There were several characteristics in the life of President Lorenzo Snow that always impressed me very strongly, and whenever I think of him they come up in the vision of my mind. I have heard him relate that when he was a young man he received a revelation from God, the Eternal Father. It was soon after the Prophet Joseph Smith came forth proclaiming that He had received a visit from God the Eternal Father and His Son Jesus Christ. President Snow heard the testimony of the Prophet and believed on his words. Afterwards he received a testimony from the Lord himself. On another occasion, while pondering upon some principles that had been taught him by the Prophet Joseph, he heard a voice from heaven, and that voice made known unto him the principle embodied in these words: "As man now is, God once was; as God now is, man may be." President Snow held to those two testimonies during his whole life.

I desire here to emphasize the principles set forth in this sentence. In the first place, he received a revelation from God. Here was the principle of

new revelation. Secondly, it was made known unto him that the sons and daughters of men may attain unto that perfection which the Eternal Father possesses.

Now, these principles are either true or false, and I feel impressed, if the Lord will direct me by His Holy Spirit, to speak a little upon them.

Jesus, referring to this principle of revelation said:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In relation to the other principle, He said to His Apostles:

"Be ye therefore perfect, even as your Father, which is in heaven, is perfect."

Paul, in speaking of Jesus, says:

"Who, being in the form of God, thought it not robbery to be equal with God."

Here is set forth in inspired language, what it is possible for the children of men to attain to in the eternal worlds, through their faithfulness and diligence in keeping the commandments of God while they live upon the earth. Just imagine for a moment the idea that through the principle of eternal progression we can ultimately become like our Father and God!

This revelation was given to President Lorenzo Snow in his early manhood, and the principle of revelation was his guiding star to the hour of his death.

This principle of revelation is a strange thing among the children of men. It should not be; for Jesus said to His disciples that when the Comforter should come it should guide them into all truth, it should partake of the things of the Father and reveal them unto them. This was the Spirit that rested upon President Snow, and that gave him a testimony of the truth; and it is exactly in accordance with the promise of our Lord and Savior, who said, as recorded in the 7th chapter of John, 16 and 17 verses.

"My doctrine is not mine, but His that sent me.

"If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

Undoubtedly President Snow, in his youth, relying upon this promise, looked unto God for a knowledge of the

truth. When Joseph Smith declared that God the Father and His Son Jesus Christ had committed unto him the plan of life and salvation for the redemption of the children of men, President Snow put that declaration to the test. The Prophet and his associates made the bold statement that whosoever would believe and be baptized and accept the message which they declared, could know from the Father concerning the doctrine, whether it was of God or whether they spoke of themselves. President Snow, I say, put it to the test, and he received a testimony from God that filled him with joy unspeakable.

Now, my beloved friends, have you ever considered what it means to attain unto that perfection which Jesus referred to? I will read a little concerning the works of our Father, and then you can imagine what possibilities you may attain to by reaching the same degree of perfection. I will read from the "Pearl of Great Price," which contains some revelations that were given by the Lord to the Prophet Joseph Smith:

"And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this Endless? And, behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words; for they never cease; wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth. And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all. And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

"And it came to pass that Moses looked and beheld the world upon which he was created, and as Moses beheld the world and the ends thereof, and all the children of men which are, and which were created of the same, he greatly marvelled and wondered. And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto him-

self, he fell unto the earth. And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself, now, for this cause I know that man is nothing, which thing I never had supposed, but now mine eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him."

"And it came to pass, as the voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God; and their numbers were great, even as numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

"And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with him face to face; and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is my Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many also which now stand, and numberless are they unto man, but all things are numbered unto me, for they are mine and I know them.

"And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof even so shall another come, and there is no end to my works, neither to my words."

I ask you, my friends, as intelligent

sons and daughters of God to look back to the time when you were born into the world, think of your condition then, and now consider the improvement that you have made. In the short space of seventy years see what can be accomplished by a man or a woman. Look at the wonderful achievements of men, and how they control the mighty powers of earth. On every hand you can see the greatness and grandeur of the works of men—and all done by men, as a rule, before they are fifty years of age. Think of the increase of intelligence and the development of man in the few years between the cradle and the grave, and then consider the fact that God's plan for the glory and immortality of man reaches into the eternal worlds and comprehends never-ending development and progression. Can you not imagine a day when it will be possible for you to be perfect as your Father in heaven is perfect? when you will have progressed to such an exalted condition that you will be able to do the works of the Father? Such will be the case, whether you can imagine it or not. But there are certain conditions to which we must subscribe in order to attain to this great glory. This perfection can only be reached on the principles of righteousness.

Now I desire to read another revelation that was given to the Prophet Joseph Smith concerning the privilege of men to hold His divine authority upon the earth. Here is a man lying before us who professed to be a prophet, seer and revelator. If he were such, we should look upon it with great solemnity, and investigate it. When the Lord raised up Moses, He talked with him face to face. Joseph Smith, in his message to the world, claimed that God the Father and his Son Jesus Christ had appeared unto him and that they gave him revelations, one of which I am about to read. First, however, I want to impress upon you the importance of men in all the walks of life acting under proper authority. Suppose I should open an office in Salt Lake City and begin to administer the oath of allegiance to men and women who desired to become citizens

of the United States; what would be the result? Why, I would be arrested as an imposter, because I had not the authority to act in that calling. No man can act legally without authority, either in temporal or in spiritual matters. Now I will read what the Lord says in relation to this:

"Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church;

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

Here is a promise that all that the Father hath shall be given unto the man who is "faithful unto obtaining these two Priesthoods of which I have spoken, and the magnifying their calling." Such a man is a prophet, seer and revelator. He holds the Melchisedek Priesthood, which is after the order of the Son of God, and "all that my Father hath shall be given unto him." This is exactly in accord with the testimony of our Lord and Savior Jesus Christ; for He said to His disciples:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

If all things are added unto you, ultimately you will become like our Father and God. It is true, however, that when you reach the position He occupies today, He will be that much further ahead of you, and it will still be

said to you, "Be ye perfect, even as your Father in heaven is perfect."

President Snow, whose body lies before us today, is entitled to "all that the Father hath." As I have read to you, the creations of God are innumerable to men, and they are all controlled by His own word. Imagine, my friends, the omnipotence of God! Can you comprehend His glory and power? Now, carry your minds ten thousand years hence and try to conceive of the improvement that men will make, free from the limitations of mortality, and enjoying immortality and eternal life! I say unto you, it is possible for men to become like our Father and God. I bear testimony to the truth of the revelation which President Lorenzo Snow received in his youth.

I will read still further from this same revelation:

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ;

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit;

"And everyone that hearkeneth to the voice of the Spirit, cometh unto God, even the Father;

"And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world;

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin;

"And by this you may know they are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin."

I declare to this great congregation that President Snow is not under the bondage of sin; for he listened to the voice of the Spirit of God, he yielded obedience to the Gospel, and he attained unto the fulness of these two Priesthoods.

Here is another revelation given to the Prophet Joseph Smith, indicating the glory and exaltation of those who keep the commandments of God:

"And we heard the voice, saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

"And again, we bear record, for we

saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just;

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given,

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power,

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the first born.

"They are they into whose hands the Father has given all things—

"They are they who are Priests and Kings, who have received of His fullness, and of his glory,

"And are Priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son;

"Wherefore, as it is written, they are Gods, even the sons of God—

"Wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs and they are Christ's and Christ is God's.

"And they shall overcome all things;

"Wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—

"These shall dwell in the presence of God and his Christ for ever and ever.

"These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people.

"These are they who shall have part in the first resurrection.

"These are they who shall come forth in the resurrection of the just.

"These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

"These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born.

"These are they whose names are written in heaven, where God and Christ are the judge of all.

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of

all, whose glory the sun of the firmament is written of as being typical.

I desire to bear testimony unto you that God has established the immortality of the soul of man, and that all men who will listen to and keep His commandments can have the privilege of attaining that perfection which will bring them back into the presence of God, the Eternal Father, and crown them with glory, immortality and eternal life. I know that Joseph Smith was a prophet of God; and I say unto you that there is an inspired ministry upon the earth today, authorized to preach the everlasting Gospel and administer in the ordinances thereof. I say unto all who are under the sound of my voice, If you desire to come into the kingdom of God, and to be crowned an heir of glory, immortality and eternal life, repent of your sins, be baptized in water, and you shall receive the Holy Ghost by the laying on of hands, and every blessing that the Father hath in store for the faithful shall be yours, both in time and in eternity; which is my testimony in the name of Jesus Christ. Amen.

Singing by the Temple choir:

"Shall we meet beyond the river?"

PRESIDENT RUDGER CLAWSON.

My brethren and sisters and friends, we have gathered here upon this occasion to pay a last tribute of respect to a great leader in Israel. The death of President Snow is known today in all the Stakes of Zion, and the Saints bow in humble submission to the divine will. We are assembled to mourn his departure, and to weep over his sacred remains. Let me tell you, it is we who weep; he does not weep. I believe that he is a very happy man. His life is an open book. His works are well known to the people. He went down to the grave full of years, and died in the harness; and I repeat that I believe President Lorenzo Snow is a very happy man. Oh, how happy he must be in this great last victory of his life!

A short time since, in looking at an old picture of a group of leading brethren, I was reminded of the mighty changes that are taking place in our

for a moment, we shall scarcely realize midst, and, except we pause and reflect it. Among the faces shown in that group were the following: Brigham Young, Heber C. Kimball, George A. Smith, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, Brigham Young, Jr., and Albert Carrington. All of these stalwart men have passed away, except two, and those two are present with us today—President Joseph F. Smith, who now stands at the head, and Brigham Young, who stands next to him. Those who have fallen in recent years are John Taylor, Abraham H. Cannon, Wilford Woodruff, Franklin D. Richards, George Q. Cannon and Lorenzo Snow. All these men who have passed away have gone within the very short period of fifty-four years. But notwithstanding, we do not see their faces in our midst any more, the work of God moves on in majestic power. I want to testify to this vast congregation that it is the work of God, and not the work of man, and God will have the glory.

But I would more particularly speak for a moment of President Lorenzo Snow, whose remains are before us. I was intimately associated with him for some eight or ten years in the Boxelder Stake of Zion, when he was the resident Apostle of that Stake. During that time I had the advantage of his wisdom and experience, and I learned to know his worth, the integrity of his heart, and his devotion to the cause of Christ. My confidence in him was made firm and strong, and I know that with him it was the kingdom of God and His righteousness, and, as has been remarked, all other things will be added to him. I was also intimately associated with President Snow for eleven months in the penitentiary, where he was incarcerated for conscience sake, and I want to say to this great congregation of people that he bore the trial with fortitude and patience, notwithstanding he was a man of refinement and culture. His life in the penitentiary was an inspiration to your humble servant, and also to the members of our Church who were sent to the peni-

tentiary. We looked upon him under those trying conditions, and we loved him. In order to give you an idea, in brief, of his character and how he met the condition, I will mention an incident that happened there, when, upon one occasion, he called the brethren together (there were some thirty-five or forty in all) and said in substance: "We have been sent to this place and are associated together in prison. It will be our privilege, if we so desire, to express our feelings to the Lord by offering up unto Him the sacred shout"—that great and glorious shout which has been led by President Snow upon many occasions, more particularly in the great temple of the Lord standing on this block, at its dedication, and also at Brigham City, and in this Tabernacle. He informed these prisoners for Christ's sake that it would be their privilege to raise their voices to the Lord in the sacred shout, if they felt the spirit of it. An expression was taken, and it was the unanimous feeling of the brethren that they avail themselves of this great and glorious privilege. The sacred shout was then offered up within those prison walls—a great and a mighty shout to God and the Lamb. The foundations of the prison seemed to shake, and the shout ascended to heaven. I testify to you it is my belief that that great shout was acceptable to the Lord and is recorded in the library of the celestial kingdom.

In conclusion, I would like to say that it was my privilege to attend the last fast meeting held by the temple workers in the Salt Lake Temple. President Snow was present, though in feeble health. At the conclusion of the meeting, he requested the choir to sing that beautiful hymn which you have just heard, "Shall we meet beyond the river?" and for his benefit and pleasure it was rendered with great pathos and spirit. After its rendition President Snow arose and said: "I say to you brethren and sisters of this meeting, we shall meet beyond the river. God bless you, God bless you, God bless you." A parting benediction to those devoted temple workers, and very impressive.

I feel interested in the family of President Snow. I pray that God will let His blessings and His favor rest upon

them, that they may be sustained and encouraged in this hour of trial and bereavement, and that all Israel may be comforted, and that we may be able to say, O God, Thy will be done, not ours. In the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

My beloved brethren and sisters, we are under the necessity of moving promptly, and as the time is very limited I will not attempt to make any remarks, except to say that President Lorenzo Snow was the last among the Apostles who were, in their mature years, intimately acquainted with the Prophet Joseph Smith; and with the exception perhaps of the Prophet Joseph Smith himself, there has never stood a man upon the earth in this generation who has borne a more clear-cut, positive and direct testimony of the divine mission of Joseph Smith and the divinity of this great latter day work than President Lorenzo Snow did. I was acquainted with the Prophet Joseph in the days of my childhood. With the exception of Brother Brigham Young and myself, there is not now any member of the quorum of the Apostles who had the privilege and honor of being acquainted with the Prophet in his lifetime. I knew President Brigham Young, and I bear my testimony to the world that not only was Joseph Smith inspired of God and raised up to lay the foundations of this great latter day work, but Brigham Young was raised up and sustained by the power of Almighty God to continue the mission of Joseph and to accomplish the work that he laid out during his lifetime. I have been connected with President John Taylor, and I testify that he also was a man of God. He was indeed God's mouthpiece. He was a martyr with the Prophet Joseph, for his blood was shed with Joseph's and Hyrum's, but the Lord preserved his life, that he might fulfil the mission unto which he was called, to preside over the Church for a season. I was intimately acquainted with President Wilford Woodruff, and I bear testimony to the mission of that gracious, good man. I have also been more or less intimate with President Snow, and I bear

testimony that his work was of God. You who understand what he has done can testify to his good work; but there are some things he accomplished which may never be known or seen; save perhaps in the subdued spirits and increased devotion and faithfulness of those who were immediately associated with him.

I now desire to say just one word to the widows and the sons and daughters of the Prophet Lorenzo Snow. As your husband and father bore the Melchisedek Priesthood and knew whereof he testified—for he was not deceived nor misguided in his knowledge of the mission of Joseph Smith and of the divinity of this great latter-day work, but possessed an absolute knowledge from the Source of all truth—I plead with the sons and with the daughters of President Lorenzo Snow to so shape their course in the future that they may follow in his footsteps in connection with this great work, so that when their mission in this world shall be finished and they shall be called hence to meet their father, they may do so proudly, joyously, and with an upright mien, having an assurance in their souls that they have obeyed his counsel, followed in his footsteps, and to their latest breath have been true to the cause of Zion. That God may grant this to the offspring of President Lorenzo Snow from generation to generation, and that the blessings, peace and consoling influence of the Holy Spirit may rest mightily upon the widows of this good man, to comfort their hearts, to buoy up their spirits, and to open up their way, that they may not lack while they shall remain with us, is my prayer in the name of Jesus. Amen.

MARCH OF THE PROCESSION.

The procession, which formed at the north side of the Tabernacle, moved along the north side of South Temple street to the railroad depot, and had to pass through a vast throng of people, who lined the sidewalk the entire distance.

The procession was headed by Chief Hilton and a platoon of police, followed by Major Young and Bishop Empey. Held's band, with twenty-four pieces,

came next, playing a funeral march, then came President Smith and Apostle Young. At intervals the casket was lowered upon supports to permit the pall-bearers to be relieved by another set. The men who carried the floral offerings marched in front of the Apostles. The smaller tributes were carried by ladies representing the Sunday school and the Y. L. M. I. A.

After the casket came the members of the family, the presiding Bishopric, wives of the General Authorities, presidents of Stakes and missions, Bishopric of the Eighteenth ward, in which President Snow resided, general boards of the Deseret Sunday School Union, Relief Societies, Y. M. M. I. A., Y. L. M. I. A., Primary associations, Church school and religion classes. Then came the business directorates of Z. C. M. I., Zion's Savings Bank and Trust company, Utah Light and Power company, Salt Lake and Los Angeles Ry. company, Saltair Beach company, Grass Creek Coal company and the general public.

There was a large concourse of people at the depot to see the train leave. The casket was placed in the rear car and those who held tickets promptly boarded the train, which began to move in the very minute that was scheduled.

JOURNEY TO BRIGHAM CITY.

The funeral train was composed of seven cars and the journey to Brigham City was made in the shortest time on record. As the cars sped past town and village groups of people could be seen on either side of the track, until it seemed as though the string of groups from Salt Lake to Brigham City were within but a short distance of one another.

The casket was placed in the observation end of General Manager Bancroft's private car No. 5. The coach was modestly decorated with wreaths of flowers in the windows and festoons of smilax and ferns arranged about the interior. The remains were accompanied in the private car by President Smith, Apostle Brigham Young and the pallbearers. In the next car forward were the relatives, and the rest of the cars were occupied by the remainder of the funeral party.

About 750 people were on the train including all the leading authorities of the Church, Governor Wells, and other prominent citizens. There was but one stop made on the trip, and that was five minutes at Ogden, where the train was met by the Sunday school children of the city.

At 3 o'clock the train reached Brigham City, which President Snow had founded and where he had spent the most active years of his life. The reception there was altogether worthy. In response to the request of the committee the citizens of Brigham City and Boxelder county were at the depot with over 100 teams to convey the Salt Lake contingent to the cemetery. The work of getting the people into the carriages was put through with dispatch and the funeral procession began to move in a short time. The line of carriages extended over one mile. Such a funeral, Brigham City never witnessed before in all her history. Every vehicle was numbered and took its place in the procession indicated by the number, and the same vehicles conveyed their respective passengers to and from the cemetery. This greatly facilitated the moving of the crowd and the train was enabled to start on the return trip promptly on schedule time. The column covered more than half-way from the depot to the cemetery, and about 300 vehicles were in the procession. The latter was led by President Kelly of the Boxelder Stake and his counselors, followed by Held's band, and the Apostles, pall bearers and First Council of Seventy. Then came the hearse, drawn by four white horses, with a groom at the head of each. The hearse was followed by the members of the family, the wagon with the flowers and then the long line of vehicles. The procession was under the direction of Bishop Empey, Major Richard W. Young, General C. S. Burton, of Salt Lake, and Mayor Boden of Brigham City, Sheriff Cordon, Marshal White, Wilford Reed-er, Isaac H. Jensen and other citizens of Brigham City. As the procession moved to the cemetery the band played "General Sherman's Funeral March," Beethoven's "Funeral March," and "Dolores." The line of march was east

on Forest street to Main, south to Third South and east to the cemetery, which is at Fourth East. The buildings were draped in mourning, and the sidewalks were lined with people. One of the most beautiful spectacles was the line of Sunday school children, 1,057 of them were stationed along Main from Forest street to Third South.

THE BURIAL.

The hearse proceeded to the Snow burial lot, in the Brigham City cemetery. The casket was taken from the hearse and opened for a brief space to give the people of Brigham City an opportunity to take a last view of the beloved face. During this time the band played, "Nearer, My God, to Thee." The four walls of the grave were built of brick and lined with white broadcloth. Evergreens and

flowers were strewn on the bottom and as the coffin was being lowered into the receptacle the Brigham City choir, under the leadership of S. M. Lee, sang the "Resurrection" hymn. The grave was dedicated by Apostle George Teasdale. Apostle Clawson, in behalf of the family, expressed thanks to the people of Boxelder Stake for their excellent help. The services at the grave ended by the choir singing, "Shall We Meet Beyond the River?"

Three red sandstone blocks formed the top of the grave, and they were cemented to the brick walls, and the grave was thus sealed. The box in which the coffin was encased was made of polished wood with silver screws. When the grave was heaped with flowers and all had taken a parting look at the sacred spot they turned their faces toward their homes.

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